

Ibn Ezra on Genesis

Ibn Ezra on Genesis merged

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-Piotrkow, 1907-1911

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Ibn Ezra on Genesis

introduction

In the name of the great and terrible God

I wish to interpret the Torah commentary.

Please, God of my father Abraham.

Show kindness to your servant Abraham.

And the beginning of your words was light. For

your servant, the son of your servant, was light.

And from the salvation of your face, help will come.

To your true brother, who is called Ben Ezra: This is
the book of the righteous to Abraham the minister.

And in the thick of grammar, it is bound

And in the eyes of reason, it will be justified.

And all his supporters are happy.

The speech of Abraham the Sephardi mentioned

Torah commentators follow five paths.

The one path is long and wide, and transcends the souls of the people of our generation, and if truth is like a point within

As someone The scroll is the path, as the broad line is the thread that wraps around the beginning, and in it are great paths, and these are the eight.

The Yeshivahs in the kingdom of Ishmaelites, like Rabbi Yitzchak who compiled two books from Genesis to the end, and he was not yet finished with many things, and in the verse "Let there be light," he mentioned the faith of the possessors of light and darkness, and he walks in darkness and does not recognize it, and in the interpretation of the coming forth of the land he brought forth words from his heart, and spoke about the trees and plants, small and large, and in the interpretation of the souls of living creatures, he brought foreign wisdom, and in this path, Rav Saadia, the great scholar of the exile, ascended, and in the words "Let there be lights," he introduced other opinions to the knowledge of the measures mentioned by the sages of the Sefirot. Also, Rabbi Shmuel ben Hafni gathered spirit in his hands, in the interpretation of "And Jacob went out," on most of our concerns, because he mentioned each prophet by name, and how many times he was exiled from his place, and how much benefit there is in walking the path, and there is no benefit to this interpretation, except for its light, and with "And he dreamed" (Gen. 28:12) he wrote the interpretation of dreams and why they are seen in dreams, and whoever wants to stand on external wisdom, let him study them. The books of wise men, then let them examine their evidence, if they are correct, because the geniuses brought them in their books without evidence, and some of them did not know the path of the ancient sages and where they derived them from.

The second path is winding and winding, and if they are Israelites who thought they had stood on the point itself, and they did not know its location, and this is the path of the Sadducees, like Anan and Benjamin and Ben Mashiach and Shua, and likewise anyone who does not believe in the words of the religious copyists, and is inclined to the left or the right, and each person interprets the verses as he wishes, both in the commandments and in the laws, and they are empty of the knowledge of the consequences of the sacred language, therefore they will also err in grammar, and how can they trust the commandments to their own opinion, and at every moment they will turn from one side to the other according to their thinking. Because you will not find a single commandment in the Torah that is explained in all its necessities, and I will mention one of them, and it is great for the one who knows, because under it there is a decree about eating Yom Kippur, and leaven on Passover that was not pure, and the seven-day fast, and sacrifices and shekels and offerings, because the laws of the year are not explained in the Torah, and how can we think of the new ones, and the poor in understanding are misguided, they named their signs from the verse "for signs and for feasts" (Gen. 1:14) and did not know that "they will be" is plural, and about the lights and the stars, and who says that "and six" and "for feasts" are added because they are a sign with a feast gathered, let a person who loves him ask, perhaps he will believe in him, and if we find two additional years and three and six, who will inform us that this is the six from the surplus, after all, since six is the reason for thousands and there is no mouth that made the moon for feasts (Psalms 119), according to the words of those whose waists are feasts, and if it were written, "And the moon was a sign" As for the new moons, who can give us a sign that they are the holy days of the Lord, because there are many days in the Torah, the Bible, and the Scriptures, and if the days of the Lord were explained, the big question still remains, whether the new moon is until the full moon of the zodiac, which are twenty-seven limited days and hours, and whether until the full moon of the rising wheel, whose solidity is found far from the solidity of the earth, or until the full moon of the hanging wheel, according to the opinion of the Sages, because the movement of the small wheel has changed, this is true and correct, and if we rely on the opinion of

The connection of the lights, here are three connections, a connection with their wheels, a connection against the Supreme in faith, and a connection with a change of appearance, and we do not know whether this one will be correct, or that one. And those who said that the matter depends on the sight of their eyes, raised their eyes, because they have eyes and will not see, perhaps they will see it in the Torah and in the certificate, the place where this was found was lost, and did not say in the interpretation "a new moon upon a new moon" (in the Book of Numbers 28:14) is correct because there is no mention of the moon in the Scripture, only a command to do everything at its time, day by day, Sabbath upon Sabbath. And it is known that sometimes there will be six hours between sunrise and sunset, and the moon will only be visible according to known laws, and sometimes there will be thirty hours between them, and it will not even be visible on the hills, because the moon's movements due to the wheel, the sun's wheel also changes, and also because of the length and breadth of the countries. And if a cloud lies over the earth, and the moon is not visible at the beginning of Elul and Tishrei, the three days of Kippur are answered, and who else told us that the days of the new moon are counted as thirty days, because Here is Judah the Persian, who compiled a book and calculated the year by the sun, and the months by counting, and we do not know from the Torah the testimony of the month, and who the witness is, and if he goes a long way on a holy day, and if we accept the testimony of a father and his son, and foreigners and women, and even if it is, all of these are explained. Another difficult thing is that it is not explained in the Torah of Moses to know how many months there are in the year.

And if it is consecrated in the spring, that is, from needles or barley, and when will it be asked, and where are the barley, and if there was a year of drought in the Land of Israel and around it, and there is no seed, even though spring, whether the year is fixed as a simple or a leap year, there is also no reckoning, and there is no holiday that we called an assembly, and all these commandments must be accepted and tradition, and those who say, "Here are the people of the Mishnah, testify to the sighting of the moon, and here is the answer correct, if it is their testimony in their eyes faithful, they will accept the testimony of the needs of the year, because according to the reading of the Book of Numbers it is given, because the foundation of the consecration is on spring and a period and the needs of the community, and why in the commandments of the plague of leprosy are explained the sentences that it is a commandment for one person, and for a few chapters, and the commandments of the festivals are obligatory for all Israel at all times, and why is there no reliable witness in the Torah about them, we will only look for so many allusions, and why in the words of the Torah such a pure Torah, and this is the sign for us that Moses relied on the Oral Torah, which is a joy to the heart and a healing to the bones, because there is no The difference between the two Torahs, and from our ancestors both are handed down to us, and Hezekiah will hold the Passover, with the hand of faith, because they were made by those who were wise and old, and the Passover was not offered on its due time, and to eat leaven in the first month he extended his hand, and the second Passover was made like the first of seven days, and there are many evidences that he received his deeds high and lofty because he was in the court of law, and there is no deceit in his spirit. The third path is the path of darkness and obscurity, and it is outside the circle of the circle,

and they are the ones who create secrets from their hearts for all things, and their faith, because the Torah and the laws are riddles, and I will not prolong my answer to them, because they are a people of erring hearts, because the words are about justice, not partial justice, but in one thing, that every small or great commandment, will be weighed in the balance of the heart, because there is in the heart a knowledge from the wisdom of the One who dwells before planted, and if the knowledge will not tolerate the matter, or it will corrupt what is felt by the companion, then he will ask for a secret from him, because the balance of knowledge is the foundation, because the Torah was not given to him who has no knowledge. For him, and the angel between a man and his God is his mind, and everything that reason will not deny, we will interpret according to its simplicity and its law, and we will establish it in its form, and we will believe that this is its truth, and we will not grope for an ugly wall, and according to our needs we will draw things, and why do we turn the visible into hidden, and if there are places where they are truly connected, and both are clearly faithful, some in bodies, and some in thoughts, like the word of the flesh, and the foreskin of hearts, there is no one who will contain this and in the tree of knowledge there is a pleasant secret, the words are also true according to their meaning and if his ideas, if he is wise he will open his eyes, because he will find in the histories of many Christians as nostrils. And the tongue and habits in Deuteronomy 2 The fourth way, close to the point, and they pursued a group after it, this is the way of the wise, in the lands of the Doves and the Red Sea, who will not look at the weight of the scales, but will only rely on the way of preaching with good lessons and light

of the eyes, and after they find the midrashim in the books of the ancients, why We will try to write them down again, these last ones, and there is a doctrine that is reversed, and there is a secret, and it is not explained, such as the doctrine that the Torah preceded the world by thousands of years, and this is true only about the secret of the path of the unseen, and many will not understand it that way, and it is not possible to be as it is meant, and because the year is connected to the number of days, and from the measure of the moment and the day in the movement of the wheel is counted, and if there is no wheel there is no day, even if there are days, or a year, or a sea, and the one who asks what the world was in the beginning, will he not be ashamed, so that he may ask for what is not, the number of thousands

And those who answer that God created the world when He knew it was good, this is also an answer built on the stones of His own creation, and likewise those who say that He created to show His might, to man who is the root of His creation, and here they have put it perfectly to confirm their eyes, their answer is a small part of the great question, because there is evidence and not to be questioned, because the settlement of half a sixth of the earth in faith, and all of it as a point to the place on which it is placed, and even though the highest reason and if from a straight path there is no demand for a day as in the way of the Bible, because these were the reasons for thousands, it was written days, because the interpretation of day is every day, and so is "each man" (Leviticus 17:3), "And blessed is the Lord day by day" (Psalms 68:20), the end of the verse also proves "playing before Him at all times" (Proverbs 8:30), and here after it is written "to watch over my doors day by day" (verse 34). If so, we will keep the faithful Torah, for thousands of years,

And in my interpretation And further, "For a thousand years are in your sight" (Psalm 60:4), is not in the sight of God, and it is found In the book of praises, which he will seek,

There is also a sermon to win over a weak soul with difficult halakhah, and there is a sermon from a well-known explanation, and there is a sermon that is not fixed in halakhah, and there is also a sermon that is good for others, and guides the youths in the path of wisdom, because there are birds that do not see during the day when it is bright, and at night they see because their eyes are dark, just as there is a sermon that the world was created in the house for the sake of blessing, and if the matter is like this, "Behold, the Lord is the one who makes the earth crumbly and crumbly" (Isaiah 24:1), "And I have made it a bed of it" (Isa. 5:6), "And the molars are broken" (Ecclesiastes 12:3), "Let them not know" (Psalm 157:20), "Ointment without" (Isaiah 38:17), "Take away your garments" (Deuteronomy 29:4), "Bale 4" (Lamentations 22:2), "Bella 4" (Gen. 11:9), "And you shall make it crumbly" (Ezek. 16:40), 23:44), "Between your fathers" (Jeremiah 34:18), "disgrace and anger" (Esther 1:18), "a child for terror" (Isaiah 7:23), "a terror I will bring upon you" (Ezek. 22:21), "a man of Belial" (Proverbs 27:17), "Baal of Peor" (Deuteronomy 4:3), "a kneeling man of Belial" (Isaiah 40:1), "a priest of the high places" (Deuteronomy 13:33), and if the "head is like gold" (Daniel 2:23), "Behold, a wicked and slanderous man" who has little understanding, in his heart

And although the wisdom of God is within him, he can produce teachings, and all of them are like garments, and our ancestors, remembering them with blessing, said about this, no reading goes beyond the simple. He taught in the beginning of the Torah, as it is said, "The Lord has made me the beginning of his way" (Proverbs 8:22), and the world was created for Leviathan, as it is said, "He is the beginning of my ways to God" (Job 41:19), and the world was created to be feared before him, for so it is written, "The beginning of wisdom is the fear of the Lord" (Psalms 11:14), and the world was created for the sake of the firstborn, as it is said, "The firstborn of the firstborn of your land" (Exodus 21:19).

And why is there a house in the beginning, to indicate that God is one and the created are two, which are substance and form or two worlds? And why is there a house, followed by a thousand thousand and ninety-nine, and then a thousand and ten, and then a thousand and ten, hinting that the first house would stand for four hundred and fourteen years because it was before the heavens and the earth, and then the house was built, and this is it, and the earth was a daze and a blur and darkness on the face of the abyss, that darkness came to the world when the Shekhina departed, "and the Spirit of God hovered over the face of the waters," that the Spirit of wisdom and understanding rested on the scrolls of the Torah, which is likened to water, and in the end there will be light, on the days of the Messiah, then God will distinguish between, the one who hoped for His salvation, and between those who in the darkness of their deeds demanded in the beginning two words that everything was, from fire, and it is the foundation, after 54), a set like "Amin set" (Daniel 3:1), which are the six ends that are found in every body, and the counting of the beginnings of words will cease In Genesis, all the letters correspond, and the words seven are like seven kings or seven planets, and the letters twenty-eight are like the camp of the moon, and so are the times in Ecclesiastes.

And the beginning of the book is in the 2nd letter and the end is in the 3rd letter, according to the explicit name that comes out of the mouth of the 3rd letter on Yom Kippur, and on Sinai it was given to Moses, and so it is written, "D' bem sani bekada" (Psalms 68:18), and in the beginning in Genesis, and in the end for Israel, because they ascended in thought at the beginning of the world, and the end of nothing is to be sought. The end of the fifth path, I will establish an interpretation of it, and it is the straightest in my eyes, before the face of G-d, whom alone I fear, and I will not show favoritism in the Torah, and I will search for the correct grammar of every word in every verse, and then I will interpret it as my hand can reach, and every word that you seek in the interpretation of the first word you will find, as the interpretation of "heaven" you will find in the first verse, and on this the whole sentence is based, and I will not mention the reasons of the people of tradition, why this is full, and why this is missing, because all their reasons are according to the way of the sermon, because the written word sometimes writes the word full from its explanation, and sometimes a letter is missing, disappearing to hold a short path, and then Let them demand a reason, for those who are complete and incomplete, teach us how the books could write, "D' Yamlech" (Exodus 15:18), and a copyist of Proverbs, wrote 26 "Under the servant and Moses wrote without a va'u that he would reign" (Proverbs 30:22), and many years between the two, only for infants their reasons are good, even in honest commentaries there is no need to correct scribes and the translator of the Aramaic Torah translated the truth, and explained to us everything that was lost, and if Delek in places after the midrashim we knew that the roots knew more than him, he only wanted to add other reasons because even the blasphemers would understand it simply, like "Ira" (Gen. 44:11) which they did not translate as Ben Aton, and the translation of Bnei Yavnon, and its translation is Shaar Aiton. And for the sermon, the path of simplicity is not wrong, because there are seventy faces to the Torah, only in the Torah and the Laws, and in the Laws, if we found two reasons for the verses, and one reason, according to the words of the copyists who were all righteous, rests on their truth without a doubt With strong hands, and God forbid, from interfering with the Sadducees, who say that their copying denies the Scripture and the grammar, only our ancestors are true, and all their words are true, and God is true. May He guide His servant on the path of truth.

The Riddle of Ibn Ezra

A beautiful, pure and pure riddle. To the wise Ibn Ezra. And Ben Meir is called

A company in the meter of the song. And I am her way, the first verse, a

movement, a peg, and five, the door, a movement, a peg, and five movements, movements, a peg

: And four vowels, this is a peg, and four vowels, this is the bracket

After that, three short stanzas, each stanza has vowels, a stanza and four vowels, and so on, beginning with a vowel, a stanza and five, the entire poem until its end.

And his name is sealed within him at the beginning of the short houses, and you will find:

: The wise men who heard my riddle were astonished, but all the wise in heart were afraid to tell it.

.A.B. On earth he gave birth to four brothers. Not heavy,
not light, not dry, not wet.
.In them their wheels run and they are quiet and comfortable. In them
the likenesses of the four living creatures were created in play.
.For sometimes they will hide, and sometimes they will see
you with their eyes when you see. My words are terrible. For the
firstborn take a portion and put many in the firstborn. Also his
name is added to my teeth and in secret he is called. The
third by his name is called a bundle of wise men.
The quadruped also was like a bundle in weight. The
firstborn was found to be male and female, and the second
brother was found to be female, and the third was found to
be male and female. The face of the quadruped was male and
female behind it. The Midianites came and were found. If the king of Israel asks for my blessing, he will sin. From the
firstborn, who will be found dwelling in Gilgal, six after him
will come the second, and if there is a third, the
dwellings of the two are in twos, and their speech is hard.
Ask them from the book of God and read it. On the day that Adam was created, these four were created. The
number of the four is greater than his brothers, with the addition of six.
.As a second tooth on the head, it will be a memory. The
secret of two brothers is that they are equal, first with last. The weights of
the four, if in the balances, come. They will be like them, and like all the married men, they will carry head and foot and
shoulder with a body to the front, even the groves of the
trees of the field, like half a grove, and it is like a square
pond, like half a grove, and it is like a man of Hamon: wash
with the water of wisdom of the heart, in the midst of which the waters of pride have risen. Do not interpret my riddle until you have sinned.

Chapter 1

Verse 1

In Genesis, our sages said that the Bayt was added as the Bayt in the beginning (Genesis 13:4), because it is found "First they set out" (Numbers 2:9). If its meaning were like that, the Bayt would have been shortened in a great shortening, and the meaning is "beginning of the world" and the meaning is the beginning of evening or night or darkness, and behold, they forgot, "And there was a beginning to him" (Deuteronomy 33:21), and that the Bayt carries (an additional vowel) without meaning and meaning that it does not come to mind that there is no beginning to heaven and earth. Therefore, Genesis said, and in my opinion, it is close, as in, "In the beginning of the kingdom of Jehoiakim" (Jeremiah 26:1), and do not be surprised how it relies on a past tense verb, and behold, "You began the word of the Lord in Hosea, and the Lord said to Hosea" (Hosea 1:2), Kiryat Sha'ayi 29:1) and the meaning will be explained to you in the verse of the Shanihana David. (y)

Most commentators said that creation is to bring forth from nothing, and so on, "If creation is created, God creates" (Numbers 15:30), and here they forgot, "And God created the crocodiles" (Genesis 1:21), and three in one verse, "And God created man" (Genesis 1:27), "And He created darkness" (Isaiah 45:6), which is the opposite of light, which is, and this is the grammar of the word created for two reasons, this one, and the second, "He did not create them for them" (Hebrews 12:17), and this second is an aleph instead of an a, because it is like "And all the people came to bless David" (Hebrews 3:35), because it is from the additional heavy building, and if it was in an aleph, it would be, like "To bless you from the beginning of all the offerings of Israel" (Hebrews 12:29), and we found you from the heavy building, there you are" (Joshua 17). 15), and we are not like those who created you (1 Sam. 16:8), only "and created like "and created them" (Ezekiel 23:47), and his taste, to deduce and to set no bounds, and the educated: will understand

God, after we found God, we knew that God is a plural tongue, and this root is from the way of the tongue, because every tongue has a way of honor, and the honor of the tongue of a foreigner, for the little one to speak in the presence of the great in the plural tongue, and in the tongue of Ishmael, for the great one to speak like the king in the plural tongue, and in the tongue of the Holy One, for the great one to speak in the plural tongue, such as "lords" and "masters," which they said, "Lords are hard" (Isaiah 19:4), "And hard are his masters" (Exodus 22:10), and so are the words "upon him," "to him," and "to his witnesses," and so are the words "upon him," "to him," and "upon his witnesses,"

Thus the Scripture says, "He created," and He did not create. And from the path of wisdom we know that bees will be called "language," because they will see from which they came out. Likewise, the upper soul of man will be called "heart," and the heart "body," and this is because the heart is its first chariot, and because every work of God is in the hand, it is not a body.

The angels do His will, it is called so, and in the verse "For My name is in Him" (Exodus 23:21) I will explain a little the secret of the Name, and do not pay attention to the words of the wise man, who said that man is more honorable than the angels, and I have already explained man as honorable in the Basic Law, because all his evidence is contrary, and we know that there is none among the sons of the prophets, and Joshua fell on his face before the angel of the Lord and bowed down, and said, "What does the Lord say to His servant" (Joshua 5:14), and so did Zechariah and Daniel, and why should I prolong it, and the taste of the God of hosts, in the taste of the God of God and the taste of God as a king, and the sons of men who deal with the judgment of God will be called so, and this name is a description, and is not a noun, and there is no past or future tense to be found in it, and do not think that the angels are made of fire and spirit because it is found that He makes His angels spirits (Psalms 114:4) because there is no way to explain it like that, only David spoke in the beginning about the act of Genesis, and he began with the light, and he said, "I clothe myself with light," and later His tablet is inclined towards heaven, and he is the firmament, and the water upon it, and the fire and the snow and the wind, and he said that the wind that

God's will is to go where He sends us, and so is the fire of His servants, and He said, "He founded the earth upon its foundations, and this is the dry land." And so it is written, "A stormy wind does His word" (Psalms 5:11).

And the taste of "and" is like the essence of the word, and it is a sign with the verb, like the heavens, and once it will be absent, like "when God created man" (Deuteronomy 4:23), and it is found with the verb, like "and came the lion and and and under from the heavens" in the first knowledge to instruct that he will : The bear (1 Sam. 17:34), and they are the number of the number, and it will be under the people, speak about those that are visible, and for the world the language is plural and it is possible that their rule is the rule of each and every one, and the taste of heaven is height and elevation, and so in the language of Ishmael, which is mostly based on the structure of the language of the plank, and there are the heavens of the heavens, and they will not be separated, forces, and noons, and the people of the measurements will understand these secrets, and the Gaon said that the earth is like a point and the heavens are like a thread that revolves, and after these two are created, everything that is created within them will be like water and fire, and others said that the water is in the totality of the earth and the wind in the totality of the heavens, and in my opinion, because these are the heavens and the earth are the firmament and the dry land, because it was not created in one day, but rather one thing, in the first the light and in the second the firmament and in the third the plants, and in the fourth The lights and the fifth and sixth mentioned forever, and it is not possible for the surrounding line to be before the dot, or it is before the line. Therefore living souls, and the psalm that is they said that the heavens and the earth were created at one time, and the testimony "I call upon them, and they shall stand together" (Isaiah 44:13), and this testimony is not clear, because the interpretation of the verse is not so.

To those who are not, and how will it be called, it only means I created them, and when I call them, they will stand together before both of them as servants to do my will, as in the case of "Your word is established in heaven" (Psalms 115:5), and then he mentioned the earth, and later he said that they too will stand to do judgment, which will be fasted.

Verse 2

And the land, this word is foreign because of the small number of the letter "Aleph" with the letter "Ha" everywhere, and is not like "The thousand: you, Solomon" (Shemesh 5:12) "And this stone" (Genesis 25:22)

Tehu, said the Gaon, Tehu is from the abyss, and this is not possible because the word "tehu" is rooted like the word "hedom", and in the book of creation, tehu is a green line, and bo these are polished stones, and it is correct as the Aramaic translator said, and so on, "and it was in the night of Yeshimon" (Deuteronomy 32:10), and so on, "after the abyss" (Isa. 12:12), which is not literal.

And my brother was astonished, and the "Wi" was astonished, and the "A" was astonished, "And he bowed down" (Genesis 18:2) "And she sat down in the meadow" (Genesis 14:2), and the reason is that in the beginning of the creation of the heavens and the dry land there was no habitation on the earth because it was covered with water, and so God said, "The earth was below the water." And do not be surprised at "Wi" and the "Earth" because the meaning of "Earth" is "weak" in the language of Ishmael, and like it is "And a cloud ascended from the earth" (Genesis 2:6), because Moses did not speak about the world to come, which is the world of angels, but about the world of being and destruction, and those who interpret that the heavens in the first verse are the heavens of heavens, what will they do on the earth? And here are complete proofs for people of discernment that there is not only one earth, and the demand for seven earths is a hundred times seven, and the Temple was in the middle of the habitation because it is far from the middle of the earth where the habitation rested.

And the Spirit of God, the Spirit from you to the Lord, for being a messenger at the will of the Lord to dry up the waters and the waters, the plural also will not separate, and they, on the basis of the two, because they are male and female, and is found on the singular "not cast upon him" (Numbers 19:13), and the meaning of a hovering bird blowing upward in the water, and also "he shall hover upon his young ones" (Deuteronomy 23:11).

Verse 3

And he said, "The wise man said, 'This is an interpretation,' and he said, 'As it is, and it is pleasing.' If it were so, it would be fitting to be light, only it is as it is meant. And so, "By the word of the Lord the heavens were made" (Psalms 36:6), "For He commanded, and they were created" (verse 5). And the reason is given for the deed that was not in vain, and for the way of the parable of a king and his servants.

And this light was above the wind.

Verse 4

And he saw, as I saw (Ecclesiastes 2:13, Daniel 14:7) and he was in thought, and tasted, and distinguished in the reading of the names.

Verse 5

And the first was called another night because it is from above, and in the masculine world it is a close evening because of darkness, and it was called so that the forms were mixed in it and the morning became evening so that a person could visit.
Among the shapes

And the meaning of one day is based on the movement of the wheel, and there is a secret to demanding a thousand thousand, and after he said that the light would be called a day, it is not possible for the evening to be called a day, only because if there was evening, there would also be morning of one day, and if there was evening and morning one day, what is the meaning of a second day?

Verse 6

And he said, the Gaon said about the firmament things that were not, only its meaning is an italicized word like "And they were spread out" (Exodus 33:3), "And they spread out" (Shemot 22:44), and "And it was pitched like a tent to sit on" (Isaiah 42:22). And how honorable is the saying that the ends of the sun (the shadow of the sky) are with the ends of the waters of the ocean, and this firmament is the air, because when the light strengthened on the earth and a dry wind blew from the earth, the heat was turned and the firmament became, and so it said in the Psalm (Psalms 111:2), "He spreads out the heavens like a sheet spread over the waters" and he mentioned the thickets and the wind and founded the earth, and it is high above the waters, and so it is written "For He founded it upon the seas" (Psalms 24:2), "Let the earth stand upon the waters" (Ibid. 6), and so everyone who goes to the sea goes down and sees the waters of the sea" (Amos 5:8, 9, 6), that they rise and they are the clouds, and later it will be called, and the meaning of "Heb.

: And you shall be saved.

Verse 7

And he made, there is a distinction between the people of the 4th century, like between water and water (Genesis 1:6), "between the holy and the profane" (Ezekiel 44:23), and there is a distinction between and between, like here, and he distinguished between the waters that are under the firmament, and between the waters, etc., and there is a distinction between both, like "between you and your God" (Isaiah 55:2): and the meaning of "and it was so" stuck to the people who came after him when it was so, they called heaven

Verse 8

And he called five things which the Lord called, because there is no man, and they are light and darkness, heaven and earth, seas and man: yes

Verse 9

And he said, according to my opinion, this is a passage that is consistent with the one on which it is written that the firmament was not made until the earth was dry, and the testimony "on the day that the Lord God made the earth and the heavens" (Genesis 2:4), and behold, they were made in one day, and to see a hidden thing and to hope for a scattered hope is not creation, and so is his opinion, and God has already said, "Let the waters gather together," and there are hundreds like it in the Torah, and behold, in Genesis 2:2 I will give you two witnesses, the first, "And he put there the man whom he had formed" (Genesis 2:5), and after that, "And the Lord God made it grow" (Genesis 2:9), and before the man made it grow, and the second witness, who commanded man not to eat from the tree of knowledge, and after that it is written, "And the Lord God made the earth from the ground" (Genesis 2:19), only its interpretation is, "And he had already created," and on this the interpretation will be, "And God saw that it was good," consistent with the creation of the second day, and the earth sprouted grass beginning the third day, and "Let them gather together," and so let them gather together, and so let them gather together (Jeremiah 37)

Verse 10

And he said, "Days," because there is no sea that will encompass the whole earth.

Verse 11

And he said, "The scripture says, 'Let the earth bring forth grass,' 'they shall spring forth' (Genesis 1:20), "and it shall come forth" (Ibid. 24), and behold, there, 28, on earth and in water, to do according to the commandments of the Lord, and this is the history.

: And the taste of grass as it grows

: Which they sowed in him, that the seed in fruit, and each one preserves its kind

Verse 12

n

Verse 13

Verse 14

And he said, "Let there be a word, it will be." Because it is spoken of many times, it is for the singular and for the plural, even for the female, "for it will be a virgin girl" (Deuteronomy 22:23).

For signs of moments and for times, hours, and it is possible that signs may be on the darkness of the moon and the sun, and the appearance of the stars, because the stars are the appearance of what is seen, as the signs of the heavens are below it :)Yeremiah Yod 2), and he who says that the fourth sign did not say anything else and they were signs, said a great Sephardic

sage that the firmament is divided into eight parts for the seven stars and the zodiac, and this is not possible, because there is no body above the zodiac, and here is the scripture that says in the firmament of heaven, which indicates that there is a heaven above it, and so is "the heavens of heaven" (Nehemiah 9:6), "To him who rides in the heavens of the heavens of the east" (Psalms 73:4), and east in this place is not east, and the eminent Rabbi Saadia, the late, fled from this place, and it is correct in my opinion that the sun, the moon, and all the stars: they are lights in the firmament, because there they will be seen

Verse 15

Verse 16

And he did, the two great ones were called against the stars, and so were the three great sons of Jesse, against the others, and Eliab was the eldest greater than all, and this one is not greater than that. He has a secret for the government of the day, the government of the sun by day and not by night, because it has no light, even for the moon, and the stars do not see their light by day. And if someone asks, did not the sages of the Sefirot say that the star of Jupiter and all the stars except for the moon and Venus are greater than the moon, and how is it written that the great ones are not, the answer is not in the mouth of the great ones, because of their measure in their bodies, only to their light, and the light of the moon is twice as great because it is closer: from the earth, and so it is written from the light

Verse 17

And it came to pass, that do not be astonished at the word of And it came to pass, for so it is written, I have set my bow in the cloud (Genesis 9:13).

Verse 18

And to rule, the day of the Torah is from the time the sun rises until it sets, and the night is from the time the stars are seen. And those who say according to three witnesses are right. And know that when the sun goes dark, it will be evening until an hour and a third of an hour, when it will appear like light in the clouds, and likewise the morning light before the sun rises, and when the light of the sun goes out during the day, and the light of the moon at night, they will distinguish between the light and the darkness.

Verse 19

Verse 20

And he said, "They shall swarm forth" and like it, "And the river swarmed with frogs" (Exodus 7:28) and the reason is that they shall swarm forth with the rising, and it is written that the bird will fly across the face of the firmament, according to the interpretation of the firmament, and the wise man said, "On the face of it is with the face of it," so the face of the heavens is downward, and the face of it will fly as it is written: "Until it is established" (Isaiah 62:7)

Verse 21

: And he created, the sign as a sign goes, and the one who is under the sign of the Lord

Verse 22

And he blessed, saying, "Be fruitful and multiply; be fruitful and multiply." And so it was, and they died on the mountain (Deuteronomy 25:5), for it was not in their power.
: And in his hand

Verse 23

Verse 24

And he said, "A living soul is a creature, a creature that is born of fire, water, and earth, including man."
: An animal. They are with humans for their need to ride and eat.
: And Ramesh. They are the little ones who walk on the earth.
And they inhabited the land. A place in a field where there is no habitation, and the final "Yahweh" is added to the word "And they inhabited it," as in: "For a fountain of water" (Psalms 115:5) "He built a house of water" (Numbers 24:3)

Verse 25

Verse 26

We were made man, some say that the word made is the adjective from Benin, we act, like, and that which was made for one day" (Nehemiah 5:18), and they said that in our image after our likeness the words of Moses and Proverbs "And God created man in his image", that YHWH returned to man and they interpreted "in the image of God" (Genesis 9:6) that God stuck with the maker as if saying that God made man in his image, and this is the heartless interpretation, because the first was worthy to be so, and God said let there be man, and so He made him in His image, also YHWH in His image. How could He return to man, and behold he has an image before he was, and what is the reason for "If a man sheds blood by man, his blood shall be shed" (Genesis 9:6) because man was created in the image, he was also an image, and the wise man said that the interpretation in our image is like our likeness in government and his taste in the image was for every soul who saw with wisdom that it was good and for the dignity of man they trusted in God, and so they went out of his land (Ezekiel 30:20) because in 33 The land and its fullness, and he said in the word "we will do," and if it is plural, since it is the custom of kings to say, and like it, "and we will give you this also" (Genesis 28:27), "It was said before the king (Daniel 23:30), "Perhaps we will eat it" (Numbers 22:6), and these witnesses are false witnesses, because "and we will give you" is a building that is active, and like it, "and the city was given" (Jeremiah 23:24), and "and we will give you" is returned to the future as the sentence of every past verb, and the meaning of "and we will give you" is "and we will eat it" and its camp, or the name of the verb is like "we will not make you cry" (Jeremiah 40:28) and even though we found "we will not be burned" (Exodus 9:33), because there will not be a building that does not mention the name of its activity, but only from the liver, and Rabbi Moshe the Sephardi priest made a mistake in his book, and the word "we will say before the king" (Daniel 23:30) is Aramaic, and how can Daniel speak in a grand language With Nebuchadnezzar, who was king of kings, and now I will elaborate, know that every act in Genesis, for the honor of man, was created by the commandments of God, and the plants were brought forth by the earth and the water, and all living souls, and later God said to the angels, "Let us make man, we will deal with him, and not the water and the land," and after we knew that the Torah spoke in the language of men, because the one who speaks is also a man who hears, and cannot be higher or lower than him, only through the image of man, and thus He said, "The mouth of a man speaks words."

The land is "by the Jordan" (Numbers 13:29), and the top of the world's dust (Proverbs 8:26), and God forbid that it should be likened to a name, and so He said, "To whom will you liken me?" (Isaiah 45:25), and because the supreme soul of man, which is not dead, is likened to a name, and that it is not a body and is entirely full, and the body of man is like a small world, blessed be the Name, who began in greatness and ended in smallness, and also said the prophet who saw the glory of God as the appearance of man, and the Name is one, and He created all, and He is all, and I cannot interpret, and man was created in the beginning with two faces, and here is one, and there are also two, and here is in the image of a male and a female, and the word of its fruitfulness and multiplication in man is a blessing, as in the creation of God by an angel, and he was created pure from water, only it is a commandment that our ancestors, the late, and his name is this verse, a remembrance of the word.

Verse 27

Verse 28

Verse 29

And God said, Behold, I have given you, that you may eat every herb, and every fruit of every tree, which is lawful for man, and every green herb for the beasts, and every creeping thing that creepeth upon the earth: and until now flesh has not been allowed until after the flood.

Verse 30

Verse 31

And he saw that the sixth day, the eleventh, is a day close to and similar to the sixth day, and the seventh day, and this is not true, and the owner of the sixth day, according to the knowledge of the people of the zodiac, will prove it, only its meaning is a day that is the sixth of the first day, and the seventh day, and it is found that "the man of Israel" (Leviticus 24:10), and many like them, : Likewise the firmament of heaven (Genesis 1:20) the firmament that is heaven

Chapter 2

Verse 1

And they were consumed, from the building whose name is not called, and its weight covered all the mountains (Genesis 7:19) and its taste was satisfied, and the seas in the whole earth, for they are as one assembly.

Verse 2

And God finished on the seventh day, because the days are created, and in the creation of the seventh day, the work was completed, and this is the interpretation of the word "tefel" (meaning "sweet"), and "tefel" (meaning "sweet") because there is a house that tasted before, as if you do not shut up an ox in its threshing floor (Deuteronomy 25:4), "But on the first day you shall shut up the light" (Exodus 12:15). And why is this the difficulty, and the work is not a work, as if he said, "He did not do any work," and so is the word "and finished", also and rested and tasted his work that he did on the sixth day before the Sabbath day: and he tasted and rested on the seventh day from all his work, from all the health that he created

Verse 3

And God blessed him. According to the blessing of Tosafot, good, and on this day, in the bodies, the image of power in history and in the souls, the power of knowledge and understanding,

and he sanctified him. No work was done on him like his companions.

And the word that God created to do, which is rooted in all species, which He gave them the power to make their image, and which interprets to do instead of the maker, also the maker instead of the creator, is not so, according to my opinion, and the wise man said, "The day and its holiness will return upon the watchers, may God be blessed and holy."

Verse 4

: These are the histories, according to those who gave birth

In their creation, when the heavens were formed and the earth

was seen and formed on the day of its creation, it is a correction and a witness, "And he hastened to make it" (Genesis 18:7), and also: I created it, and then I formed it, and then I made it.

Verse 5

A tree and also "among the bushes they will be cut off" (Job 30:7), and in my opinion it is a fruit tree and every bush, because man is likened to a tree and behold a bush and a thorn and a branch

Verse 6

And vapor, like smoke, and like it is a day of vapor (Devar Lev La) that the bad day will be called a day of clouds and fog, and the reason is that vapor rose from the earth by the power of the lights and watered the earth and caused growth, and the Gaon said that: The meaning is not that vapor will rise from the earth

Verse 7

And he created, by the power of the lights, and he created from the verbs whose first letter is yod from the light construction, such as "and it was made, Noah" (Genesis

9:24) and a taste in their mouths that man will live because they will bring out the hot air from the heat of the heart, and bring in air Ahr

And a taste for a living soul that walked immediately like animals and not like babies

Verse 8

And he planted, and he had already planted a garden in a place called Eden, from the east, and now the man put it there, and the garden in Eden is the garden of God, the house serves itself and then with him in Eden in the garden of God, and like him from the God of your father, and he will help you (Genesis 45:25) and many others

And "the "man" has a secret", also found in "the tribe of Manasseh" (Deut. 3:13), "the Aaronite, the Jebusite", (2 Sam. 24:16)

and also possible to be so, because it is a name carved from the earth and it is

: will be a noun and an adjective

Verse 9

And it grew, and when every tree grew out of the ground, so did it grow in the garden, and in it were two more trees and the tree of knowledge, in my opinion, knowledge should be added to be so, and the tree of knowledge of good and evil, because how could it be near, and it was known in the beginning, and so was the Ark of the Covenant (Joshua 3:14) "And the prophecy encouraged the prophet" (Deuteronomy 15:8) and many such

Verse 10

And a river, and before man was created, the river watered the garden on every side.

And a thousand words of the head are rooted and seen in the word of your wives, and its taste is honorable (from long ago) the head

Verse 11

The first name, the Gaon said that Pishon is the river of Egypt, and it is known that Gihon is close to the land of Israel, because it is written, "And you brought it down to Gihon" (Mt 1:33), and it comes from a southern eastern direction, as does the Euphrates, and it is the last of the land's borders from the east. And commentators said that Hadakal is the second river that flows through Baghdad with the Euphrates River. If so, here are three eastern rivers, and the river of Egypt comes from Mount Levona, far from the Equator on the Negev side, and the visibility is great in the summer. And we know that the Garden of Eden is the wonder of the Equator, that it will not add a day or take a day all year round, and the empty Moshes are puzzled as to how this is possible, and the evidence is complete, without a doubt. There is no doubt about it. Thus, Pishon descended to the southwestern Equator and then turned around, and there is no evidence that Pishon is the river, only that he translated Havilah as he needed, returning through the east.

Because he has no acceptance, and he did the same with families, and with countries, and with animals, and with birds, and with stones, perhaps in a dream of Ram, and he was already mistaken in some of them when I explained it in its place, so he did not rely on his dreams, and on their writing, because perhaps he did not do so for the honor of God, because he translated the Torah in the language of Ishmael, they will say that there are commandments in the Torah that we did not know, and he mentioned gold for the honor of the river that flows out of the garden.

:

Verse 12

And gold, the Gaon said that the crystal is the small round stones that emerge from the water, which are thin and Haman's blood is on them, and the scripture said about the eye of Haman alone, it will be said that the crystal is a precious white stone, and it is clear and we do not know.

Verse 13

Verse 14

And in the verse "The beginning of Assyria" the 16th chapter is the beginning under the "A" and the difference between it and "Earth", because the "A" came before under the open door in a small way, and so Abram went down from Egypt (Genesis 12:10) as to Egypt, and behold, the beginning of Assyria, to the east of Assyria, and know that from the first verse until the end, the scripture mentions God, and then it mentions the honorable and terrible name with him, and what will happen to the words of our ancestors, the late, who said, "A full name is called upon a full world, because there was no name that could receive this name, and in the parsha "And these are the names" I will explain the secret of the name, and if it is close, if God helps me, and know that the place of the earth from which man was created is close to the Garden of Eden, because some say that the earth is the Land of Israel, and they forgot it, and it was in their journey from the beginning (Genesis 11:2) (at the beginning)

Verse 15

In the garden, masculine and feminine, and so the words gardens and gardens were combined, and those who say that to work and maintain it he returned to the earth, how is it possible to work and maintain a larger place than a smaller place, and after he sinned and was taken out to work the earth, and he was already a worker of the earth, only to work the garden whose fruit he would eat, and after he sinned, he returned to eat the grass of the field, and that is bread

And there is a reason for working it, watering the garden, and guarding it from all animals that will not enter there and defile it. And so it is: The mouth is to work its commandment, and the commandment is not to work.

Verse 16

And it was commanded, saying, "You shall not do the commandments with a people, and likewise with the fat ones I will command you" (Isaiah 5:6). "Although I have given you the fruit of the tree of the garden, you shall not eat of the fruit of the tree of knowledge."

Verse 17

And after he said, "You shall not eat of the tree of knowledge," what need is there to say anything about it? He only added to the well, and so on, "And you opened it and saw the child" (Exodus 2:6), or tasted even a little of it, and the grammar of "from it" in the basic S. You will find it, and know that he was a man full of knowledge, because God would not command that he had no knowledge, only the knowledge of good and evil in one thing alone, he did not know, did you not see that he called names to all the beasts and birds according to the generation of each one? And behold, he was a great wise man, and if he had not been so, God would not have brought his health to him to see what they would be called, and he knows from it that he was a man. God also showed him the tree of knowledge, because behold, his wife knew that he was in the garden.

Verse 18

And he said, "It is not a good taste," to Adam, and he helped, as in the saying, "Two are better than one" (Ecclesiastes 4:9).

Verse 19

And the one whom a person calls, draws himself and others with him, and so is the one whom a person calls a soul, a living being, because there is an addition in it as an explanation, such as "And you opened it and saw it" (Exodus 2:6) and many like it.

Verse 20

And a word to every beast, it also attracts itself and others with it, because it tastes good, and to all the birds of the air, and so on, "And he who dies is a thief" (Deuteronomy 33:6), and so on, "And I have not learned wisdom" (Proverbs 33:3), and many others, such as

And he did not find a reason for man, and he did not find a reason for his soul, because that is the custom of the Lord, as in "And the Lord sent Jerubbaal and Bedan and Jephthah and Samuel" (1 Sam. 12:11), and it is far from my eyes that he will return to the name of God, and here he said that the bird was created from the earth, and the bird from the water, because from both it was created.

Verse 21

And he fell from the heavy building, and so "And Abram settled them" (Genesis 15:11).
"Sleep" is more than sleep, and sleep is more than slumber, and "one of his ribs" is added, two ribs were as in the case of the second side of the tabernacle (Exodus 26:6), and the word "rib" is feminine, and the meaning "side" is "under" its place, and it is singular. The noun
"under" is added, and "under" is plural, and so is "under" also.
: Under me

Verse 22

And built. From the heavy building, also from the light building, like "and built" (Exodus 7:23) "and built" (Genesis 33:19)

And he brought it. He thought in his waking state when he saw it that it was brought to him when the animals were brought, and the scripture speaks of his thought, and so on, "And the people pursued after them" (Joshua 2:7) or was it built outside the garden and then brought to him, and when he looked, he knew that it had been cut off from him, because one of his ribs with its flesh was gone, and he felt
: that other flesh was brought in it

Verse 23

And he said: Then he said this: This time I have found help against me like myself, for it was from me, and the matter of Lilith demanded.

And for this. For this, and also "Tell me, he is my brother" (Genesis 21:13) and the emphasis of the word "woman" in exchange for the unknown, which is in the man, and it is possible that the word "woman" is a strong and not weak one, so that he does not interfere with "woman" who is her husband, because once the sight of the Lord will be removed,

And women from human beings and people

And a taste will be called for a

name and the vowel "lukha zat" will not be emphasized to make it easier on the tongue and it is from the heavy construction, and if there is no taste and they were of one flesh like they are, or they resembled as they were and "a" will give birth to another (one tsal): and it is far away

Verse 24

Verse 25

Naked. The adjective is also "naked" and "naked" and "naked" (Job 22:6), and "naked" is also "naked" because "naked" sees evil and hides (Proverbs 22:3) like him, and the taste that the spirit is naked without a cover, like the image of the eye, they will dry up. Shamed and it is one of the years that Noah disappeared between them and the last letter is doubled as "he will look" (Job 11:11), and the "shin" is shortened because it is the end of a verse

Chapter 3

Verse 1

And the snake. "11. For the woman understood and knew the language of animals, and they interpreted, and the serpent spoke in a hint, and others said that he was a devil, and how could they not see the end of the parsha, for the devil will go on his belly, and how can he eat dust? And what is the point of cursing? He will shed his head." And many were confused in asking why the serpent cursed, and if he had the wisdom of Solomon, or if he commanded that the woman should not curse, and Rav Saadia, another great sage, said that it became clear to us that there is no speech and knowledge except in man alone, we will have to say that neither the serpent nor the donkey spoke, only an angel spoke for them, and Rav Shmuel ben Hafni answered him, and here stood Rabbi Shlomo the Sephardi, the owner of the well-considered poems, and he was a great sage, and he answered Rav Shmuel, that the words are as they are, and the serpent would speak, and would walk upright, and the knowledge in man was in him, and here the verse testified that he was And honestly, in my eyes
naked from all the beasts of the field, only not like man, and the mouth of a wise man would do his words in cunning, and do not be surprised. For being naked after naked, and they are ashen ashen (Judges 15:22), because in these there are clear words, such as "on the cheeks of the ass 16), and also "on thirty towns, and thirty towns for them" (Ibid. 4), and furthermore, if the angel spoke through him, there is no sin for the serpent, and this angel cannot be the messenger of God, and the angel does not transgress the word of God, and those who ask how (63:1) the serpent found the woman are not asking a question.

And the reason is that even though he instructs, he says other things, and at the end he says, "You shall not eat the fruit of any tree at all." The serpent did not mention the honorable and terrible name, because they did not know it. The woman also added: "It is the commandment of the Lord, and you shall not touch it." And so did Manoah's wife until the day of her death (Judges 13:7).

Verse 2

Verse 3

Verse 4

Verse 5

: And you were like God. Like angels.

Verse 6

And the woman saw in her heart,

and how pleasant the tree was, that she might be wise, and her eyes might be opened.

And it was a taste with her that they ate it together and she revealed to him the secret of the serpent, and behold, no one was mistaken and therefore punished, and many said that the tree of knowledge was a fig tree because they found it, "And they sewed a fig leaf" (Genesis 3:7), and if that were so, the scripture would say, "And they sewed a leaf of the tree of knowledge." Many also said that it was wheat, and it is correct in my opinion that there are two trees in the garden of Eden and not in any other place on the face of the earth, and one is the tree of knowledge and it gives birth to sexual desires, and therefore man and his wife covered their nakedness, and the word "and they sewed" is known, and so is "sackcloth sewn upon my skin" (Job 16:15), and those who seek a needle are fools because with a thin tree they will make their need, and when a man ate of the tree of knowledge he knew his wife, and this knowledge is called the tree of knowledge. It is also called the tree of knowledge, and when a boy knows good and evil, then he will begin to desire sexual intercourse and because of: "sexual intercourse and the tree of life." That he may prolong his life and man may live many years and there will be no end to the world forever and ever, and behold Likewise, "And they shall serve you forever" (Exodus 21:6), "And he shall dwell there forever" (Exodus 1:22), and many others, and commentators have said in the Book of Genesis, "For in the day that you eat of it you shall surely die," because he was not created with a disposition to die, only when he sinned was death decreed upon him, and many will ask what sin his seed committed, and these are the words of the spirit, because there is one spirit for man and for the beast in which he will be and feel in this world, and this is the same as this death, except for the upper part that man has that is permitted from the beast, and one of the Greek physicians has already brought: complete evidence that it is impossible for human life not to have a rhythm.

Verse 7

Verse 8

And they heard the voice of the Lord walking in the garden, and this was near evening when the wind of the day was blowing, and we find the sound of walking, like "its voice as a serpent walks" (Jeremiah 42:2) "the sound of the shofar goes very loudly" (Exodus 19:19), and Rabbi Yonah the Sephardic commentator said that the taste and the man walking in the garden, he also said: "On the day I ate from it a thousand years, according to the way he preached, and others said on the sixth day he was created

And on the day that he died, others said that then he would be liable to death, and others said that there is a death penalty, such as "for the son of death is the man who does this" (Shabbat 2:125), and others said that from that day on he would begin to die, and they brought evidence from the infant, and it is correct in my opinion what the ancients said that he repented, as a momentary reason: Radav

Verse 9

Leviticus. The beginning of the words is the same as "Abel your brother" (Genesis 4:9). And behold, Cain was angry: "And the Lord answered him, "The voice of your brother's blood cries out."

Verse 10

Verse 11

. , without the word "am" as a reason not to, and without the word "am" as a reason
only: I will eat from it. The verb is the same, so that its commandments are not kept (Deuteronomy 8:11).

Verse 12

What you gave to me, you gave to me, the one who gives, and the taste of my presence in the garden, and it is like my people, indeed we have not found it except in the
singular, which speaks and eats, the alf is the sign of the speech and the
unspoken, which is after it in exchange for the thousand root, and comes with a small handful because it is the end of a verse, and it is not possible for a handful to come with
the verb because it is always: in vain

Verse 13

: The most important thing

Verse 14

Cursed. To guess that his life will be short, and the right thing is that he will be lacking in walking on
his belly, chest and we will not know whether the noun is rooted as a master or added as a malice, and the one who says that it is
called so because of the spirit that will emerge from it is a path of teaching, and so they said about Gihon, also Pishon, a stream,
because it was overrun (Jeremiah 51:11) also Euphrates, a stream, and it increased, and behold, the great river stood before them
and they could not pass over, and they said these are two words, that the water is sharp and easy

Verse 15

And Iva. : He will pour out his head. He will sow seed on his head, and so on, as in her hair, he will sprinkle it (Job 9:17), : You will not
see from what is written after it, and the letter "B" is missing, like the letter "B" found in verse 4 (Mt 2:12:17): The heel. It is the
foot, and if the head is first, it is last, and so on, "and the heel of water" (Joshua 5:13)

Verse 16

: Harve Arve, verb noun : Your grief.
At the time of the torment, at the issue of virgin blood
: And your womb. The noun is added, because pregnancy is hard on a woman, and so is childbirth:
Your desire. Your obedience, and the reason that you listen to everything he commands you because you are in his power to do his will.

Verse 17

: And to Adam. Cursed be the ground, that it may not bring forth much grain.
You will eat it with sorrow. You will eat its grain, and it is a short journey, and so they will be among those who eat at your table (Mt
12:7).

Verse 18

And a thorn. Bigger and smaller than him, he wandered, and he alone wandered because his brother was absent.
And he tasted with sorrow to open and to rob and to sow, and another evil came, that thorns should grow among the grain, and he
tasted the grass of the field, which is bread. For in the garden of his habitation from the fruit of the tree

Verse 19

And the taste of the sweat of your nose is that you have to bother to grind and grind and knead and cook it, and not like the food of
animals. And the word "sweat" is known from their words, and it is about the weight of sleep, and its root is "yaz" and like it "they
will not gird themselves with sweat" (Yaz 44:18), until they come to the point of sweat, and after we knew that man was created

From the fourth, what is the point of taking from it? And the answer is that the bones are derived from the dust and therefore are heavy, and have no feeling and are the foundations of the body. Don't you see, "And the bones came near to their own bones" (Genesis 37:7) because they are like a built house, and later, "And behold, sinews and flesh came up upon them, and they were covered with skin" (Ibid. 8) and so on, and you brought up my bones (Genesis 52:25)

Verse 20

And she called Eve. The word "Yahweh" and "Yahweh" are interchangeable, and so here is the fourth verse, "Yahweh" (Exodus 9:3), and "You are their king" (Nehemiah 6:10). And she did not call Yehweh because what is the difference between "her name" and the name of the animals?

:

: If all living things. From humans

Verse 21

Like a leather oven. Some say that in the beginning there was bone and flesh, and now skin was put on them, and YHWH made coats of skin for them, and others say that there is an animal in the form of a man, and the Lord commanded and its skin was removed, and we have no need to ask for this. We only believe that the Lord made coats of skin for Adam and his wife, and who can recount His mighty acts, and who can recount His deeds and wonders, and there is no searching into His greatness.

Verse 22

And he said. When there is one in a small opening, it will be in taste, and its meaning is known, and if there is one in a large opening, it will be close, and so on, like one of the tribes of Israel (Genesis 44:16), therefore it is not possible from the grammar of the language to have its meaning as one and what taste will it have, and the one who has the tastes is worthy of sticking to it, with knowledge and a mouth from it, the language of

the many, like a man from it (Genesis 23:6), and I have already explained in the basic section why the plural noun is emphasized, and the people of the East who read it without accents will be mistaken, and the meaning of the verse is like and you were gods, knowing good and evil or mouth on his thought, and do not be surprised at, a word from it, because like him "Let us make man in our image" (Genesis 1:25), let us descend (Genesis 11:7), and this is: the word of God with the angels

Verse 23

And he sent him. Every sent after it is like a gerush and it is a reproach, like sending from the face of the face (Jeremiah 15:1), and not as a great Sephardi sage said, which is a language of honor, like going with them to send them (Genesis 18:16), and as and sending him away and he went in peace (Sheba 3:23), if so, the honor of the earth would be greater than the honor of the Garden of Eden, and if he said why is it written "and drove out the man" if it means and sent him away and drove him out, so is its meaning when the Shekinah drove out the cherubim and the word cherubim 11 as a young man, an Aramaic translation as a rabbi. And in my opinion it is a word for all forms. And Ezekiel said in the beginning and the face of an ox was not, the form changed, because the calf was not made in his days, and later in saying the face of the cherub (Ezekiel 14:14) in the first place, knowing the form is the form of an ox, as if he said the form that I mentioned in the beginning, therefore every form of an ox is a cherub, and not every cherub is the form of an ox, and the vision The last verse that he said, "For they are cherubim" (Ibid., verse 20), and here he said, "The cherubim are the known angels, and in their hand is a sword that has a flaming blade and two blades, and this is the blade that turns back and forth." And the commentators who say that there is no truth in the sun are saying that there is nothing about the sun.

Verse 24

Forward. From the east, and know that everything we found written is true and so it was and there is no doubt about it, and it has a secret, because from the light of the intellect, the object emerged and from the second that rises above, because the movement of the object forward is also a fig leaf for a sign and the third is called the name of the examination, because in the beginning there is power without effort, and the one who understands this secret will understand how the river will part, and this is the secret of the Garden of Eden, and the coats of skin also: Yoreh This is the secret that there is the ability in man to be forever, and the educated will understand that this is the whole man

Chapter 4

Verse 1

And man. When he saw that he would not be in his own body forever, he was compelled to revive the species. Therefore, she said, "I have bought a man from God." And there is no mention of the word of God, for behold, he was found on earth in the species as he is in the highest in the bodies, and the word of good in general, and so it is written, "And God saw everything that he had made, and behold, it was very good, and some of it was bad."

Verse 2

Verse 3

And it came to pass after the end of days, that when Cain tilled the ground, he brought an offering to the place which he had appointed for his prayer, and the words of those who say that the offering was brought to his father are not correct, and because it is written of the firstborn: "Our flock," there is a certainty that Cain did not bring of the firstborn.

Verse 4

And he said, "And it was burnt for Cain" and tasted like a kabal and the closest to it was "a sau of mine," according to the secret of the sacrifice. And it is possible that the fire came down and consumed Abel's offering, and not Cain's offering, and in my opinion that the year is called a full year of days, and so it is written as days, his redemption will be (Leviticus 25:30), because the days will return in length or in shortness as they were at the beginning, and so from days of days and from "years of days" (Genesis 41:1) full days are years, and if it is written as years, it is possible that they are not complete from day to day, and so "until a month of days" (Numbers 11:20), so that the new moon will return as it was. Therefore I said through Daniel that "a thousand two hundred and ninety days" (Daniel 12:11), which are days and not years, because : which are in number

Verse 5

Verse 6

Verse 7

And you are according to many commentators that you are your sin, and the correct one in my opinion is that you are your face, because it is written at the beginning, "And his face fell," and this is a path of shame as a taste, and how can I lift up my face and taste it if you have done well: lift up your face, and so on, "For you will lift up your face from afar" (Job 11:15).

Sin lies down. Some say that sin lies down under iniquity, and some also interpret that your iniquity lies down at the entrance of the grave on the Day of Judgment, and they interpret that his desire for vanity and the reason why it is angry with you that I have received the gift of vanity and he has turned away from your command and you are as if you are the ruler over him, and others said about the desire, and it is not written, and they said that your sin lies down at the entrance of your house and it goes with you, and it says at the entrance of your mouth, as a reason to guard the opening of your mouth (Micah 7:5), and it is right in my eyes that you have sinned, and the desire of the heart of man lies down with him: and his desire is towards you. For the desire will return to your command by your will, and you also have the power to rule over it.

Verse 8

And Cain said, "He who is close to me, to whom all the rebukes that the Lord rebuked were spoken." And those who ask were born on a rainy day, they will ask how he struck him, and there is no sword, and this is a question of wonder, because he will kill him with his own hand by strangling him, and a thousand Wood and stone are found

Verse 9

: And the taste of "I" is like "Iya", and the word "Iya" is made up of two words.

Verse 10

They cry out to me. It is not connected with a voice. Likewise, "The voice of my uncle, behold, it comes" (Sh. 5:8), to my uncle he returned, as I interpreted in the Song of Songs, and the reason is that he heard the cry of his blood that was shed on the ground: and the translator said about his sons, whom he had the power to beget.

Verse 11

And now cursed. From the earth he will come a deficiency because of the earth he sows and plants, because he was a tiller of the earth and the earth will no longer yield harvest and fruit and he will have to go to a land far from the place of his father Adam: because he is close to the garden and will not remain still in one place, but will only move.

Verse 12

And wander. 11 Because wanderer laments, as in "to wander for him" (Job 2:11) and in my opinion, my brother wanders: and like him, "Behold, I will wander far away" (Psalm 55:8)

Verse 13

The great affliction is too great to bear. And according to all commentators, he confessed his sin, and the word "bear" is used as a reason for forgiveness, like the word "bear" (Exodus 34:7). In my opinion, the Hebrews would call the heel a reward and the evil punishment that comes for the sin a sin, and also because the sin of the Amorite was not paid (Genesis 15:16), "If the sin is too great for you" (Isaiah 1:28:10), "And the iniquity of the daughter of my people is great" (Lamentations 4:6), and the reason is that this punishment is too great for me to bear, and the truth of this word "bear" is emphasized by the verse that follows it: "And the mouth opened, opened, and so Abel opens his mouth" (Job 3:16).

Verse 14

And taste and from your face Esther. There is a place where he will receive strength and you will see the might of God in it, and if everything is full of His glory :

Verse 15

Seventy. Up to seven generations, because this is not the word fourteen, not three hundred and forty-three, and the sign and the light of the sun will be seven (Isaiah 33:22), and then the prophet explained his words, and said, "As the light of seven days, and the sign shall be established that his vengeance may be taken, and so "it shall not be established" (Exodus 21:22), and the reason is that the Lord prolonged His anger against Cain up to seven generations, and do not be surprised to think how he lived all these years, and behold, Seth his brother lived with Noah for many years. It is also possible that the seed of Cain will be called by the name of their father, like Israel, because the sign was a horn, and others said that it gave strength to his heart and removed his fear from him, and it is right in my opinion that the Lord gave him: a sign until he believed, and the Scripture did not reveal the sign.

Verse 16

: In the land of Nod. They called it so because it was a nomad.
The front of Eden. The east of Eden and it is north of the garden.

Verse 17

And the name of the city was called Enoch, as Shemer, after the name of Shemer, and so was Egypt.

Verse 18

And Lamech, the sixth to Cain, and the seventh to Adam.

Verse 19

And the taste of the ada and the sela, do not set your heart to listen to the words of the Gaon in the names, for by these we would know the whole language of the Holy One, from where can we know all the events according to the taste of Moses, and Issachar?

Verse 20

And the father is the first, and like him is the father, also the spring, and he will never trust except in Judah and his brother, brother.

Verse 21

: The violin and the organ. Various musical instruments and she is great wisdom.

Verse 22

: He sharpens. Like a sharpener, so is a man sharpening his plowshare (1 Sam. 13:20).

Verse 23

And know that he said to Lamech. Late in the parsha, and I have already mentioned two like them, and like him, "And the man took a gold ring" (Genesis 24:22) and also "He said to the children of Israel, You are a stiff-necked people (Exodus 33:5) and also I will beg you (Deuteronomy 3:23) and the reason is as the Sages said that Adah and Zella refrained because they were afraid to bear children because there would be seven for Cain and they would kill or die, and therefore Lamech said to his wives, I am truly the seventh, and if a man, whether great or small, wounds me, then I will kill him and say, I killed in exchange for killing, and like him, "I gave the money of the field" (Genesis 23:13), "which I took from the hand of the Amorites" (Genesis 82:22), and many like them, and if by seven Cain would rise up to Lamech until seventy-seven because he killed with malice and I did not kill him, and the reason is, he said to his wives that the decree against Cain had already been annulled and in truth because the sons of Lamech And all his seed died in the flood, and Cain had no name left over from his brother Ham.

Verse 24

Verse 25

: and taste under Abel. In its place.

Verse 26

And the grammar was started by the multiplication works and if the "Hayhat" was from the throat, it would be excited and it is a statement of praise: and the reason they started to pray, and if it was from profanation, the name would be close to the word

Chapter 5

Verse 1

This is the book of the history of Adam. The sons and sons of sons that he begat, only he was not begotten by a father or a mother, only in the image of God was he made.

Verse 2

Verse 3

And what is the point of mentioning that he was born in his image and likeness, since God gave him the power of procreation to bring out his image until his deed resembled the Most High, and he did not mention the same about Cain and Abel, nor did he mention how old Cain was, nor how old he was when he begot his son Enoch, because the name of Abel was also wiped out in the flood, and he mentioned the killing of Cain to show the righteousness of God, and if he prolonged his anger, he punished him in the end according to reason, and he was not cleansed: (Exodus 34:7)

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Enoch, son of Jared. It is written about him, "And Enoch walked with God" as in "You shall walk after the Lord your God" (Deuteronomy 13:5), and it is also written about Noah, "Noah walked with God" (Genesis 6:9) and "He walked: Noah" as in the usual

Verse 23

Verse 24

And he is not. Because God took him. He died and so on, "Take my soul" (Jonah 4:3) "Behold, I take from you the delight of your eyes" (Ezekiel 24:16) and then what was "and his wife died" and this is the taking of Enoch. There is no mention of a plague there, and he did not die, and the reason is what is written in the words of Asaph (Psalms 33:24) "And after honor you took me" and also in the psalm of the sons of Korah (Ibid. 44:16) "But God will redeem my soul from the hand: for the grave will take me away" and the wise will understand

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

And this reason will comfort us from our deeds. Who knew through Adam that he was a prophet that by this one who was born the earth would live or saw this in a wise way, and so it was that by him the world would exist, he too was a man of the earth because so it is written, it is also possible that his name was called Noah like Jerubbaal, another who worked the earth and prospered and Noah turned the sadness "and this reason will comfort us and we will rest from the trouble of our hands", also comfort and rest from the trouble of the heart, because the Hebrews will keep the feelings and not the words, and the witness is Jerubbaal and Jerubbaal, and those who ask who was the wife of Cain and Seth, what is the reason for this question, because it is written in Adam and beget sons: and daughters and so all

Chapter 6

Verse 1

And the word "begins" begins and is from the active construction.

: To the rabbi, the name of the verb

Verse 2

The sons of God. The sons of the judges who would execute God's judgment in the land, and 11 because God is holy in this place, and the sons are the holy ones who are in the land, as the reason is "you are sons" (Deuteronomy 14:1). 11 because the sons of God are the sons of Seth, and the daughters of man are the daughters of the family of Cain, and it is right in my eyes to be the sons of God who know the knowledge of the Supreme, they chose for themselves wives who were a heavenly arrangement, each one likened to each one: and the history is like the history, therefore heroes came out of them, and it is possible that they also took the women by force.

Verse 3

My spirit will not judge. Some say that it is like putting his sword back into its sheath (Dah"a 21:27) because the body is like a sheath for the spirit and the witness is the remembrance of my spirit (Daniel 7:15), only there will be another root judge like "if it ascends to heaven its top" (Job 26) which is the one who supports the tree and like him, the one who carries it and many others, and 11: whose weight is like "and the dust returns" (Ecclesiastes 12:7) and it is a decree of judgment because the spirit judges the body

In their own way. As the Lord said, so shall it be, and so shall it be, my spirit shall not cease, which was from Him, and so Ecclesiastes said, "And the spirit shall return unto God who gave it" (Ecclesiastes 12:7), only the spirit of man alone, for this reason, the chamsa, and moreover because man is flesh, and it will come to an end and be lacking when the made shall prevail over the maker.

And his days were eleven, which is the measure of all man. And if we find more, we find less, only the majority will speak, and this is not true, for behold, there lived six hundred, and all the generations after him lived many years, and in the days of Peleg the years were lacking, and from the days of David to the present day seventy or eighty years, and the truth is what the Aramaic translator said, who gave an end to man as a reason for forty more days (Jonah 3:4). And if they return, they will be saved, and if they do not return, they will die. And do not set your heart on the number "And Noah was five hundred years old" (Genesis 5:23), for there is no earlier or later in the Torah, and Noah is written, "And Terah died in Haran" (Genesis 11:23). And after him, and the Lord said to Abram, "Go, get thee out of thy land" (Genesis 12:1). And we know that Isaac did not die, because he was thirty-five years old and many like Terah.

Verse 4

And the interpretation of Nephilim. (He who sees them will be amazed at the height of their stature: and afterward he will taste after the flood, and behold, the sons of Enoch were in the beginning of the family of the sons of God.

Verse 5

Verse 6

And God comforted. It is known that it is not man who comforts, but the Torah speaks in the language of men, because the destroyer, what he has done, will see both of them.

And he tasted and was grieved in his heart, and turned, "May the Lord rejoice in His works" (Psalms 113:3) because it is good in His eyes that His creatures receive His graces, and He was comforted, as in "He comforts you in your death" (Genesis 27:24). And they interpreted it and said, "He is the heart of the prophet, and if it were so, there would be no other." And he was grieved in the words: "And where have we found that we are called the heart of the prophet?"

Verse 7

And he said. To his heart or a statement to the angels, and to Noah, and it is right in my opinion that it is attached to his heart: what is written above

Verse 8

Grace. A branch of mercy, from which is a station, and its weight is an end, and both are works of multiplication and a taste of the reality of grace, as if an eye had not spared you (Ezekiel 16:5).

Verse 9

These are the annals. Like the trees, like the fruit of a tree, like the fruit of a tree (Proverbs 27:1) and like him, these are the annals of Jacob: (Genesis 37:2)

A righteous man in his deeds,
innocent. In his heart and innocent, the Lord described the works of multiplication and he was
innocent and tasted in his generations, in his generation at the time of the flood, and in the generations that followed him, because he lived
until he was: Abraham was eighteen years old and the sign is and Abraham our father was eighteen years old when Noah died

Verse 10

Verse 11

And the land was corrupted, the reason being the people of the land, and also "the land because it has sinned against me" (Ezekiel 14:13)
"and all the land came" (Genesis
4:5) and 11 because it was corrupted before God in public, and others said that the reason they were corrupted was in secret and in hidden
things that no one but the Lord knew, and it is closer to me that the Torah spoke in the language of men about a thorn, so that those who
hear it would understand, like a servant who commits a sin before his master and does not fear him, and those who say that God: "This
place is not holy" did not say anything.
He robbed and oppressed, and even took the women by force.

Verse 12

And what our ancestors, the blessed ones, said, "Because all flesh has corrupted its way, no living thing has kept the way of its origin,
and the well-established path is known to be correct, and what is the honorable thing that they demanded that they be destroyed by water:
And the Lord ruled over them by water, and as their waters were above and below, so were the waters that you destroyed by them."

Verse 13

And God said unto Noah, The end of all flesh is the body: and the
time came, the end of them was come.
The land. From the land, and so when I brought out the city (Exodus 9:29) or a people like "Jacob, each man and his house" (Isa. 1:1) and the
right in my eyes is the garment of their destruction that draws itself and another with it, and so "God of hosts" (Psalms 5:8) "Your throne, God"
(Isa. 5:7) and it is so, and I will destroy them and destroy them
: the land

Verse 14

: Gopher. There is a tree that is light on the surface of the water and has no equal in the Book of
Canes. Let every animal and bird and beast be male and female, male and female alone.
: And there is an ark, not a ship, because it is not in the shape of a ship and has no oars.
And you atone for it. 11. It is a decree of atonement, and the meaning covers the anointing. 11. The atonement is like the image of
pitch. 11. There is clay in the earth from the dust, and it sticks and stands like pitch. 11. It is what is called in the language:
Ishmael in exchange for the kef in the kef, and the correct word is "and atonement" from the decree of atonement.
: From home. As before.

Verse 15

And this is what you shall do. Taste it and this is the measure you shall make, and behold, its height is one tenth its length, that it may float on
the surface of the water, and the wind shall not overturn it.

Verse 16

Noon. A place from which the light enters and is the division of noon and it is made above as a law and after it was above one cubit in
length it was six cubits wide, and behold the ark is like a triangle and its top is sharp and so are its edges therefore it will not turn over and the
opening is on one side and there was a ladder to it and we know that the ark is very large and it is also possible that Noah's height is larger than
our heights, because the cubit is his measurement and it is possible that it is when it is divided into three heights, the lower ten cubits
and eleven because: There were many and the scripture holds a short path below. The description of the name, and so are two and so are
three, and those who ask why it did not say and three eyes
for them and they will not see, will they not see, basket, bow, thief, the description of the name, and a governor and a clerk and a pious and a
wise and a wise man, the description of the name and every word according to its weight and arrangement and the weight of thirds as a
basket, governors and pious,

Because one is a third like a Hasid, or it is possible that the word "Yod" (Yod) is used by itself and the word "Thirds" is used with it, perhaps the minds of those who ask will be at ease.

Verse 17

And I. The word flood, some say that the emphasis under the noun is implicit like a flood and it is derived from the word "Abla Nabela Haartz" (Isaiah 24:4) and from the word "Balula Besem" (Isaiah 33:8) and it should be on the scale of "Melag" (Isaiah 33:8) and like it "Hasmor" (Ibid. 15) and the dreamer and the whistler alternate

And the taste of the flood is water, a short distance away, and so is the flood a flood of water, and so is "manna from day to day": (Exodus 9:18) that taste and manna from day to day was established.

Verse 18

And I have established my covenant as a sign that God swore to him that he and his sons would not die in the flood, and if it is not found in the beginning explicitly, as we find in the Torah's Mishnah, "Men were sent before us" (Deuteronomy 1:22), and the word "and I have established that I will fulfill my oath and the one who is close to me" that this covenant is an allusion to the bow and the meaning of a covenant of agreement and a thing that two people chose, and it is a decree, "Create for you a man" (Isa 1:17, 8) and the word "in the neighborhood" and "in the neighborhood" is a decree, and so is the tribe of Jacob (Psalms 55:2) and his daughters in the tribe (Numbers 21:29), and 11 that the covenant of a border is made

Verse 19

And after saying two, He explained that He would make male and female, and after saying a general rule for all living creatures, of all flesh, then He specified the birds according to their kinds, the cattle according to their kinds, and every creeping thing that creeps on the earth. This is a general rule for the animals of the field, and likewise for small and great, which were born from male and female, and all that were born came forth without the joining of two. Likewise, the animals of the water, even the fish, are called flesh, and the testimony that Moses said, "And you said, 'I will give them flesh,' the sheep and the oxen, and so on, even all the fish of the sea" (Numbers 11:21-22). And the word "bring them into the ark" commands Noah not to leave them, but to bring them with him to revive the seed of every kind.

Verse 20

And the word of the coming to you, that they will come of their own accord, and he will not bother to seek them in the islands and to hunt all kinds of birds, and he commanded that he prepare all kinds of food for everyone, and the sly ones will ask what every bird of prey eats, and every animal like the lion that does not live except on meat, and this is not a question, because whoever does not find meat will eat the grass and the fruit of the tree when he is hungry, and he also demanded that there is a great one among the beasts and that he is a shepherd of a thousand mountains, he is good for making ears hear, and also a bird that covers the sunlight with its wings has a secret and is not as it is said, and the Lord commanded Noah to make the ark many days before the flood came, and when the days drew near, the honorable name commanded that Noah and his household go into the ark, and for the consumption of the sacrifice, he commanded the clean beast and of the clean fowl, seven males and seven females, the honorable name should take from

Chapter 7

Verse 1

Verse 2

Verse 3

Verse 4

For there are seven more days. For on the seventh day it will rain until the end of forty days, behold, it was, on the tenth of the second month and at the end of the 10th day from the beginning, the middle will return to the present and it is a secret and the word of the universe, we did not find it except in this parasha and its root is from the verbs whose first letter is not complete on the weight of a cherub and the first letter is from the verbs that are easy on the eye and it is the opposite "as the Lord has made my adversaries": (Psalms 33:1) and the word of the universe in general for every living thing that is on the earth

Verse 5

And Noah did as he was commanded, and came with his household unto the ark.

Verse 6

Verse 7

Because of the waters of the flood. Because of the fear of the waters of the flood, and behold, in those seven days, of the clean beasts, and of the clean fowls, and of every creeping thing, male and female, came in of themselves.

Verse 8

Verse 9

Verse 10

Verse 11

: All the springs of the great abyss were broken up. Springs nearby "where there were no springs" (Proverbs 8:24) The abyss is known. Masculine and feminine, and the abyss lifted him up (Ezekiel 33:4), and he did not mention the streams because they came out of the springs, and when they were broken up, the waters rose, and the windows of the treasures in the heavens were opened, and the waters went down and the earth was confused, and there is no distinction between day and night, and the witness said "Day and night they shall not rest" (Genesis 8:22) And when the days of the heavens ceased, then Noah knew that forty days and forty nights had passed: for God revealed to him this is the secret.

And locusts. Like "Behold, the Lord makes locusts" (Mt 2:7, 2) and the treasure and the window are like the language of humans and their judgment. And it is said that the thousand is rooted like the treasures and the eleven that the thousand is added like a thousand "agorot" (Sh 1:30) and they are the works of multiplication, and on the seventeenth day that the flood began, Noah and his household entered the ark and put into it the living creature and the beast and the creeping thing and the bird and the bird of prey. There is a rule for that which has wings: and the wonder that they all came of themselves two years

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

And those who come, male and female, taste those who come in the ark and taste and God closes it for him, is for praise that closing at this time is better than opening, and at another time for reproach, "He closes it for a man" (Job 12:14) "And God shuts it for him" (Ibid. 3:22) and the witness is the beginning of the verse, and behold the door was closed, and the Lord helped that there was no place opened in the ark, because at the hand of God they all died, and it has already been written And the rain was upon the earth forty days and forty nights, so what is the meaning and the flood was upon the earth forty days, and so is its interpretation when the flood was forty days upon the earth, the waters increased and carried the ark and it was lifted up above the earth and this is a sign that for forty days it did not move : from its place

Verse 17

Verse 18

Verse 19

Very, very. There are times when there is no more than that, and also another who said, "And all the high mountains were covered," why did he say, "And the mountains were covered," and so does his interpretation, every high mountain was covered with water, and fifteen cubits covered the mountains mentioned, and we will believe in the words of our God, and we will leave the nonsense of men who say about a high mountain that is in the kingdom of Greece.

Verse 20

Verse 21

And in the mouth, and he was struck, and he was struck, and there are many in the Torah like it, such as And I will beg (Deuteronomy 3:23) and also "And it rained upon them manna" (Psalms 88:24) according to the truth and the word, and he was struck and died and in the verse "And he was struck and died" (Genesis 25:5) I will explain this to you, and behold, it is clear to you that the garment of the garment is a general garment for birds and for beasts and for animals and for creeping things that are thin and for man, and it is possible that everything that has the breath of life in its nostrils returns to man, because we have not found a soul that is different from the soul of man, and many have said: It is called so because it is from heaven, and if they are two roots, there will be found one like it.

Verse 22

Verse 23

Their name was blotted out from the earth, because they had no seed: and he remained. And Noah alone remained, and they were blotted out from the earth. He alone and those who were with him. And behold, this is a complete answer to the ignorant of our brethren who say that there was no : The flood throughout the land

Verse 24

And the waters increased for one hundred and fifty days because the springs were broken. Also, rain would fall one day and cease one day, because the mouth of God says, "I will cause it to rain" (Genesis 7:4) always without ceasing, and the witness said: And the rain ceased (Genesis 8:2).

Chapter 8

Verse 1

And God remembered Noah, and his sons, and his wives, even Noah, who is the chief.

And every living thing. Including the beasts of the field and the birds of the air and everything that creeps on the ground, and taste and remember: the oath that was sworn to Noah

And God sent a wind. He sent it continually, and the waters

subsided. And they rested, and did not prevail. And so the king's wrath subsided (Esther 7:10) and the emphasis of the 2nd chapter: For the lack of the eye, and both of them are of the light construction.

Verse 2

And they closed. As they closed, and there is no "Kaf" that is replaced by "Gimel", only they are two "Kolas" and the reason is the same, because they do not: they will be replaced, except for the letters "Yehovah" and "Samach" in "Shin".

: And the rain was shut in. He was imprisoned within the treasury.

Verse 3

And the waters abated from the earth according to their judgment at the end of fifty and one hundred days, this is also the calculation, by way of prophecy they knew and those who say that here we have found one hundred and fifty days, five months and this is for us a sign that they are months of the sun, and here they did not speak correctly in their words because two days would be lacking also the one who says that in the previous calculation he would have done and put in the second month of Rachashon and the year would be complete, and why all this, and even though it was written that Noah had his calculation based on the sun or the beginning of the year from Teshar, the dates were not given by Noah. It is also possible that about the rest of the ark they would have spoken long things, therefore they will not be raised up and will not be saved because they were confused.

Verse 4

Verse 5

On the tenth of the eleventh month, the tops of the mountains were seen. And behold, Noah set a time for one month and did not see the moon because he had not yet opened the window of the ark. And on the tenth of the month of Shevat he sent out the raven, and it kept coming and going until Noah came out, for so he had said, until the waters were dried up. And on the day the earth was dried up, Noah went out with all that was with him. And seven days after he sent out the raven, he sent out the dove, and this was on the seventeenth day of Shevat, which is the tenth month from the day of the flood, and behold, it was on the square watch and the witness that he said, And it began seven more days.

Other days

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

And the word "and he began" is, in my opinion, beginning because if it were a preposition of expectation, it would be "and he began" like "and he arose": or "he began" like "and he sat down" (Genesis 37:1), and it may be a foreign word in grammar. And Joseph sent forth the dove out of the ark, twenty and four in number.

Verse 11

"Prey in her mouth," 11 which is a word doubled in taste like the soil of the earth (Daniel 12:2) and they interpreted "prey" as "olive leaf" and "all the prey of the plant" (Ezek. 17:9) and the evidence that under the "Rish" is a large "bitter" (Job like gold and smoke and it seems right to me that there should be an additional "bitter" as "by his spirit the heavens are spread out" 21:13) and it is one (Isa. 23:13), and comes in "bitter" "as if he were prey" (Hosea 6:1) A lion, a shag (Amos 3:8) and their friends or "prey" is a "bitter" because it is an adjective of the name like a wise man, and the taste is like "crazy" because there is an adjective similar to the verb and there is an adjective similar to the action

Verse 12

And he began, from a building he acted and came as above, as in And he fought (Numbers 21:1) and he was close (Ibid. 25:3) and there is another building which is from Ra, as in And he commanded the place of David (Isa. 27:1) and he came to Yod and began in its complete root as in Yod "Or shoot a dart" (Exodus 19:13), and in one of the days of Adar he sent out the dove, and it did not return to him as it was commanded. Again, forever, and so his uncleanness continues in him (Numbers 19:13), all the days of the earth (Genesis 8:22)

Verse 13

The waters dried up. Therefore, the foot will not be able to step on the earth, which is soft, because its surface dried up alone, and then the earth dried up. And those who say that the lunar year is supported by ten days, which are added to the solar year, must have a complete year, and who else can tell them that Noah stayed in the ark for a year: only the solar year stood, and another fourteen days.

Verse 14

Verse 15

Verse 16

Verse 17

"He went forth, as the perfect, and so the upright before thy way" (Psalm 59)
: And they will give birth.

Verse 18

Verse 19

To their families. As to their kind, and some say that they were born in the ark, and each family came out and did not interfere with the other: and this is not far off.

Verse 20

The clean beast, ten, and we will not know the number of the clean fowl, because they are more than the unclean. And here is the altar.
: In one of the Ararat Mountains

Verse 21

And the moon. On the scale "and it was placed in all the borders of Egypt" (Exodus 14), and the "Rish" was opened for the breath that is from the throat, according to the law of the Holy Tongue, and God forbid that the name should smell, and I cannot eat because it is so.

It is written, "They shall eat the milk of his sacrifice" (Deut. 33:3), only the taste that the burnt offering received, and it is right before him, like a person who smells a good smell and is the one who smells the fragrance. From the word rest, and the "chit" is doubled like the multiplication of "pa" and "naphopiya" and the taste that the smell left: from the frown or that the Supreme Power left

To his heart. As with his heart, and then he revealed his secret to Noah because he was a prophet:

And I will no longer curse as Adam cursed, for it is written, Cursed is the ground.

: It is the result that was created for him and I will add no

more. About the flood: And the word "again"

forever or a second time and so on and he wept on his necks again (Genesis 39)

Verse 22

All the days of the earth. As a sign that it has a fixed end and what is honorable, he demanded "around eighteen thousand": only we did not know one of the thousand kinds of seed and

harvest. Divide the year into two and then into four: cold. Against heat: and summer. Against winter and they are against four periods of the year, and all will divide day and night because what is lacking from this is added: in this and then the excess will return and be lacking, and will add to the deficiency until they are equal.

Chapter 9

Verse 1

Verse 2

And among you. The works of multiplication from the section "See Hatat" (Job 6:21) like your Hatat

: In all that the earth is made of. The taste is on the earth or the earth is working

We have given it into your hands. Because it is in your hands.

: And "Ya" because the house is in everything and in every place and in every place, and the close one is attached to your fear

Verse 3

Every creeping thing. There is a rule for the beast of the field and for the domestic animals and for every bird and for every fish, and behold, everything is permitted for eating.

Like a pot on two scales, and also a "smoking oven" (Genesis 15:17) like the smoke of a furnace (Exodus 19:18)

:

Verse 4

But flesh with its soul is its blood. So taste it, but flesh with its soul, which is its blood, you shall not eat, as taste you shall not eat the soul with the flesh (Deuteronomy 12:23) for the soul of all flesh is its blood as its soul, and it is the soul that moves: and the moving thing is the body.

Verse 5

And your blood. Meaning: I have permitted you to shed the blood of every living thing except your own blood of your souls, which you are human beings. I have not permitted it, only I have required it as a reason for requiring blood, and this is the general rule, and then it was explained and from the hand of man, if many kill an individual, or an individual kill an individual, I will require the blood, I will also require it from the hand of every animal that I command another to kill, and behold, the animals are permitted to you, and you are not to them, and the one who sheds your blood for your souls is the one who kills his soul, he is narrow-minded in my eyes, and he added to the explanation or is it a commandment to the children of Noah, and he is the one who is right to kill the killer

Verse 6

And a man shall be judged before witnesses, or in the sight of all, or for the man whose blood was shed, and many like him.

Verse 7

Verse 8

And God said to Noah and to his sons. By their father, and by

Verse 9

And your seed. And you, the third of those who were with you, or doubled, to the Tosafots, and the covenant that I will establish: that no flesh shall be cut off.

Verse 10

Verse 11

And the word of flesh is a body. For it feels, whereas the bone does not feel. And here is the covenant that no body shall be cut off in the waters of a flood, and it may be that they will be saved if a flood comes. He entered into the covenant that there will be no more flood, and about this covenant it is said: "Which I swore by the waters of Noah" (Isaiah 45:9).

Verse 12

: Letter. Male and female

Verse 13

"My bow. Behold, I have now given a rainbow in the cloud, and it does not mean as the Gaon said, "In the beginning there was

Verse 14

In the clouds of the cloud. The first non is light and deserves emphasis because it is of the heavy construction, as in my words with you and the rainbow was seen. These would have believed in the words of the Greek sages that the heat of the sun produces the rainbow. It should be said that the name is strong, the light of the sun is one flood, and it is the right path for the one who understands.

Verse 15

The word "be" is not evidence that the water is a single language, and so there were people (Numbers 9:6).

Verse 16

And the rainbow was in the cloud, which is there forever, hidden, and the Lord sees it.

Verse 17

And God said unto Noah, This is the covenant which I have spoken unto thee, and this is the oath which I have sworn unto thee.

Verse 18

And Ham is the father of Canaan, to teach that both are evil and that according to the deeds of fathers they will have sons, and he mentioned Canaan and not Cush because Canaan would be cursed, and this section was written to announce that the Canaanites are cursed, and so are their daughters from the days of Noah, and so Abraham said, "You shall not take a wife for my son from the daughters of the Canaanites" (Genesis 24:3) and so did Rebekah say, "from the daughters of Heth such" (Genesis 27:40). And lest someone ask, "What sin did the sons of Heth commit? Why did he not open his eyes, because the Hittites and the Amorites and the others are all sons of Canaan, therefore he will say: It is written, "To the land of Canaan" (Joshua 22:3).

Verse 19

Verse 20

: And it began. The works of multiplication begin from the additional heavy building, as it did with the doors of the sea (Job 38:8).
The man of the land. He knows the working of the land, and it is great wisdom, and the one who taught that on the day they planted he drank from its water, has a secret and is not as it is said, and so on, and the woman conceived and bore a son (Exodus 2:2) It was not in one day.
:

Verse 21

And it was revealed. From the word revealed, from the building he marveled, and so on, and let him not rise up (Jeremiah 3:11), and "the tent of meeting, and the voice of the people in evil" (Exodus 23:17), because Pharaoh and Aaron (Ibid.: Ibid. 25)

Verse 22

Verse 23

: On both shoulders. Each one puts a little of the dress on his shoulder and the word shoulder will not connect.
: Finally. Turn around, man, for all his movement is forward.

Verse 24

And Noah awoke. The scripture does not reveal what was done. And the doer was Canaan, and so it was, because Ham saw and did not cover it up as his brothers did, only the word was revealed and Canaan heard, and we do not know what he did and his youngest son tasted forever, because it is so, it says, "And the sons of Ham were Cush, and Egypt, and Put, and Canaan" (Genesis 4:6) and also 6:16. Therefore, the one mentioned cursed Canaan, and the one who said, "Noah cursed his son because God blessed his sons" is a way of preaching.

Verse 25

A slave of slaves. A slave was considered one of the slaves, and if he was a slave of slaves, he was a slave to slaves, and the witness, Holy of Holies (Leviticus 6:18) in the Holy of Holies (Exodus 22:33) and he considered his brothers Cush and Egypt, and he judged that they were the sons of his father, and they forgot that the Cushites were slaves because Noah cursed Ham, and behold, they forgot that the first king after the flood was Cush, and so it is written: "And the beginning of his kingdom was Babylon" (Genesis 14:10)

Verse 26

Blessed is the Lord, the God of Shem. We are obligated to add thanks to the name, which is the God of Shem, and He will make Canaan a servant to Him and to His name, and the reason is that He will force us to serve Shem, because the name of Shem is like theirs, and the "Y" is added as "Y" will bring it (Exodus 15:17). Therefore, with the absence of the "A" and without "Y" it will not be found and mentioned with Shem, the honorable and terrible name for the honor of Shem, and there is no one like Him. The wise man said that the name of my father was missing, and it was fitting that he should be cursed, the father of Canaan, saying that it is like him "in the eyes of Hananel my uncle" (Jeremiah 23:2), which is his cousin and it is possible that he was older than Jeremiah in years, and he would call him by his father's name for the honor of his father, and likewise the wife of his father's brother called him, as the scripture says, "Your aunt" (Leviticus 18:14).
Now it is not so, and this is the father of the same.

Verse 27

And the word "Yaph" is more beautiful than "Yaph," and not "Yaph," but it is like "Yaravib" (Deuteronomy 12:20) and in Aramaic it is like it and it is from the additional heavy construction like "And kings shall come down" (Isaiah 42:2). And in this verse, the blessing of Yaph is also there, because the interpretation is "And they shall dwell in the tents of Shem" that God should dwell in the tents of Shem, because in the verse: The first blessed the Lord
And Canaan served him. And to Lephtah also to his brothers, and behold, he was a servant forever, for from them the whole earth was divided, and this was after many years after the flood.

Chapter 10

Verse 1

Verse 2

Verse 3

Verse 4

There and he is a Greek, therefore I said in the Book of Daniel that the kingdom of Greece and Rome is one.

:

Verse 5

Verse 6

Verse 7

Verse 8

Nimrod. Do not seek a reason for all the names, if it is not written,
and he began to show the prowess of men over the animals, for he was a mighty hunter.

Verse 9

And there was a reason before God that he would build altars and offer them, and the animals would go up there, and this is the path of simplicity,
: and demanded another way

Therefore it will be said. There was also a parable in the days of Moses.

Verse 10

Verse 11

And from that land came forth Assyria. He is the son of Japheth, and this was after the division, and the king who reigned
over Babylon at first was Nimrod, and the world order explained that in his days the earth was divided, that he was king over
seventy.

Verse 12

It is the great city. The closest thing to me is that it is attached to "And built Nannoh" and that it is attached to Reshen: or to
Kalach is not far away.

Verse 13

And Egypt begat the Ludim. In my opinion, these are the names of countries in every country, a family, therefore they are all plural, also Pathros forever, and the complete evidence that they came out of there, and the name is an allusion to a place.

Verse 14

Even the children of Egypt were born, and because the son is from the father's power and from his strength, in his image and likeness, he will be called a child.
:

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

: Bacha Gerara. Don't drag.

Verse 20

These are the sons of Ham according to their languages. And he said likewise of the sons of Japheth and of the sons of Shem.

Verse 21

And the taste of the father of all the sons of Heber. To declare the father of the Hebrews that there is none above him and the name is his God, as it is written, "Thus saith the Lord God of the Hebrews" (Exodus 14:3), and Canaan is my father, that there is none below him, and it is not fitting that the holy should mix with the profane.

And the reason for the brother of Japheth the elder, who was Japheth the good, and the Scripture first mentioned him, that he was younger than Japheth, who was the elder, because of his honor, and because the Scripture says that Noah was five hundred years old when he began to father children, and there is no reason to claim that there is no less than 300 years old, and in the year 2400 the flood came, and when Noah came out of the flood, he was a hundred and one year old (13 years old, one hundred and one years old), and the Scripture says (Genesis 11:10) years after the flood, and some interpret that the brother of Japheth the elder than him was there, therefore the Scripture mentioned him at the beginning, and said that when he was born there, they did not enter from the year 2400 to Noah but a few days, because one day in a year is important as a year, and Noah was born in Iyar and there in Sivan and there in the year 2400 to Noah 2400 years and days, and behold, there is not a full year in there, and when the flood came, and there was when Arpachshad was born at the age of one hundred and one year and five years, which entered the second year from the calculation of the beginning of the flood. Also, some say that after five months from the day The flood that was missing will be found in the book of Kings. The waters made a woman there pregnant, and behold, there was there a hundred years old, and according to this account.

: In ten places

Chapter 11

Verse 1

One language. In a small opening under the alpha when it is known, and if it is based, it will come in a large opening and in the grammar book Bar-Eti why is one delt missing and the flood was seen from its source, the knowledge that after a hundred years after the flood it was called Peleg because at the time of their birth the earth was divided as a translation of Aramaic half and the like

Water streams (Psalms 1:3) are the parts of the water that the river will divide, and so is "no glory" (Isaiah 1:41), and also "Immanuel" (Isaiah 7:14), who is the son of the prophet, and the words of the world order are true, and on him we rely, and if so, he was Abraham, one of the builders of the tower, and do not be surprised, because Noah and his name were there, for he did not die there, until Jacob our father was fifty years old and more, and he tasted one language, and the one close to me who was the language of the Holy One, and the name of Adam and Eve, and Cain, Seth, and Peleg for witnesses.

And he tasted some things, because today he would find in every language things that not all people of the language would understand. And in those days the words of the wise and the fool were one, and they were many from one source.

Verse 2

And what the Scripture says about their journey is a sign that the Ararat Mountains are in the east.

And they tasted and found a valley, which they sought for a good place to build a state until they found this valley, and the valley is a straight plain, the ridges are turned (Isaiah 40:4) and also "like a beast in a valley it shall go down" (Isaiah 33:14), and it may be that it is between mountains and such that they have been cut in the midst of

Verse 3

It was built. A section of bricks, and although the conjunction with the noun "m" is a female word, like women and concubines, and behold, the bricks were burned until they stood and this is the solid building that will not melt in water or fire: and the brick became stone for them. Under stone and clay. Under clay and pi' as it is

meant in the language of Ishmael. And these builders of the tower were not foolish enough to think of ascending to heaven, nor were they afraid of the flood, because Noah and his sons, to whom the Lord swore, were there, and they all obeyed their command because they were their sons. And behold, the scripture reveals their desire and the end of their mind to build a great city for their residence and to build a high tower to be for them a sign and a name and a praise, to know the place of the city for those who pass by like shepherds of the flock. Also, their name will stand after them all the days of the tower, and the one who said "the scripture" "and it will be made for us a name"

Verse 4

And the word "come" is like a fig tree and has roots like "Yahweh" and "cast it on the Lord your God" (Psalms 55:23). And because it is spoken of a lot, you will find it in the plural, "come, let us be wise" (Exodus 1:10) and also for the feminine, "come, let me come to you" (Genesis 38:16). And do not be surprised at the word "and its head in

the sky", for this is how Moses spoke, "great cities and fortresses in the sky" (Deuteronomy 1:28). And these builders saw in their counsel that they would not separate, and the Lord did not counsel so, and they did not
: knew

Verse 5

And he said, "And he descended." Because all the works of the lower ones depend on the power of the higher ones, and from heaven all the plots are possible, therefore the name is called "He who rides in heaven" (Deuteronomy 33:22), "He who dwells in heaven" (Psalms 123:1), and according to the language of human beings, the scripture says, "And he descended."

Verse 6

And the Lord said, "They are one people." This is what He said to the angels, and this is the taste, and it came down, and its taste came down, because

He said so to one people who have one religion, because when religions change, jealousy and hatred will be renewed, as well as when the language changes. Therefore, the king of Media and Persia commanded, "And speak according to the language of his people" (Esther 1:22). And the first "dream" opens with a large opening because of the "dream" that is after it, and so did I begin (Deuteronomy 2:3). And the word "will fortify" is like "will prevent" and like it is "cities with fortifications" (Deuteronomy 3:5). And this is the reason if I leave them and they think that they can do whatever they want: and the word "will devise" is like they devised, and they are two roots.

Verse 7

"Let us descend. The word of God is with the angels."

And the word "and" is their language, all grammarians say that it is from the active construction and like it, and the spirit of Egypt was purified (Isaiah 19:3), and so is "and" is "and" is "and" is "and" is far from it, because what is the point of descending and becoming confused? For their language, and their language is not "and" is not "and" because of the descent, only "and" is like "and" is

It is fitting that it should be whole and unbroken and in the swallowing of the double, and unbroken on a scale and surrounded the Ark of the Covenant (Dah"a 13:3) (and in the lack of the double and unbroken there) and beautifully translated the elders and unbroken under and unbroken, but if it were according to the words of the grammarians why were the Nun and Unbroken lacking that their hearts turned to hate one another and every tongue was changed? And some say that the one who teaches a person knowledge forgot the knowledge of One alive their language and it is right in my opinion that they were scattered from there, and after they were scattered by King Nimrod over Babylon, and other kings arose, and in many days with the death of the first generation the first language was forgotten, and the name scattered them, and it is good for them, and so it is said: "And they filled the earth" (Genesis 1:18)

Verse 8

And they stopped building the city. To complete it, because they had already built part of the city and part of the tower, because it is written that the sons of men built, or it will be the word that the sons of men built in their minds, and so "and he fought: Israel" (Joshua 24:9) against Balak, and the first is correct in my opinion.

Verse 9

: Babylon. Two words and a thousand missing, and so is a garment (Genesis 30:11) and in what

Verse 10

And Pi' years. In P', the brother of Japheth the Great, and it is possible that Peleg was called by this name on the day that was gathered, because Shem lived for 39 years after the flood, and Arphaxad for 38 years, and sent his son 333 and passed away for 544, and behold, all the days of Peleg were 69 years, and behold, they are half the days of his fathers, and Reu his son lived after him as many as two Pelegs, and also Shrug, who was close to them, and this is the general, there is no one after Peleg who was 69 years like Peleg, but only his son, and Y11 because seventy are the sons of the tower, and therefore they were spread out into seventy languages, and when you count the sons of Shem, the sons of Japheth, and the sons of Ham, you will find them seventy, and this is not correct, because Pi Kaphtorim and Pathros are not two people, and moreover he did not bring in the number of Noah and his sons, and on the earth there will be thousands and tens of thousands of builders of the tower, Daat Sed

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

And Abram was born in a place called Ur, the Chaldeans, and like it, therefore Ur is honored with the name D (Isaiah 24:15). And it is probable that he had another name, because he was a Chaldean from the sons of Nahor, Abram's brother. Only Moses wrote the name known in his day, and the evidence is that Abram was born there, where his brother Haran died, and it is written in the land of his birth.

And it is possible that Ur was made by the Chaldeans in the place mentioned, and it was called so, as in "Who has light in Zion" (Isaiah 1:9).

Verse 27

Verse 28

And he tasted before his father who was dead and his father saw, and like him "before their father Aaron" (Numbers 3:4)

Verse 29

And there he mentioned Nahor's wife to announce the lineage of Rebecca and Rachel and Leah, and our ancestors, z"l, said that Iscah was Sarah, and if she accepted, we would accept, and those who say that Abraham was barren and not Sarah, said the opposite of what is written, and the evidence is Ishmael his son, and the sons of Keturah, and those who say that Sarah was Abraham's sister, this is not correct in my opinion, and if that were so, the scripture would say, and Terah took Abram his son and Sarai his daughter, the wife of Abram his son. Likewise, if she was Lot's sister, the scripture would say, and Sarai his daughter, as it is written about Lot. And it is possible that his son Ner went first to Haran or came after his father, and it is correct in my opinion that you interpreted for yourself (Genesis 12:1) that God said to Abram first, this is the verse that is "And he took Terah" in the Torah on the first of the second month in the second year (Numbers 1:1) and then

And like him

in the first month of the second year (Exodus 41:17), and the evidence is that it is written to go to the land of Canaan (Genesis 11:3), and when Terah came to Haran is the right place in his eyes, and he sat there and died, and there is no early or late in the Torah.

:

Chapter 12

Verse 1

Go, go, God commanded Abraham, while he was still in Ur of the Chaldeans, to leave his country and his birthplace, as well as his father's house. The reason God knew that Terah, after he set out to go to the land of Canaan, lived in Haran, and Terah did not die until sixty years after Abraham left his father's house in Haran. However, the scripture does not explain the meaning of his departure from Ur of the Chaldeans, and after he said, "I will show you," the secret was revealed to him, for so it is written, "And they set out to go to the land of Canaan" (Genesis 12:5). Or, "I will show you," was the reason He said to him, "For all the land that you see, to you I will give it" (Genesis 13:15).

Verse 2

Verse 3

: Many blessings.
: And curse you. Singular

Verse 4

Verse 5

Their property: From cattle, and also "for their property was great" (Genesis 13:6).
And the soul. Servants born in the house, or made as they were bought, and so "make me this strength" (Deuteronomy 8:17) and the souls who were lifted up to the truth to serve the Lord and tasted and went out to go, to the place of which the Lord had said

Verse 6

This place is also called Shechem, because Shechem did not exist in the days of Abraham: Oak. Like these, they are trees, and 11 a field, like Eyal Paran (Genesis 14:6) Moreh. 11 which is Mamre, Abraham's ally, and it is possible that it was another place, and there was an oak tree there.

:

And the Canaanite was then in the land. It is possible that the land of Canaan was captured by another hand, and if not, then he has a secret: and the learned man will remain silent.

Verse 7

And it was seen by the Lord. In the way of prophecy and the word from the building of the action and the comfort that disappears between the Yod and the Rishon under: the emphasis, which is worthy of being in the Rishon to be swallowed up by the Noon of the action
: The one who appears to him. The adjective from the building mentioned and similar to it "and which was done" (Nehemiah 5:18).

Verse 8

And he removed. From the additional heavy building and it is an outgoing verb: because "and he removed a rock from its place" (Job 18:4) stands and the verb is a tent and also it is an outgoing verb and he tasted and he removed and he traveled, and the rest disappeared after the y'd and vit under the noun which is a "pa" active and so on and y"z ended them (Isaiah 63:3) and both are outgoing verbs and the taste of water from the west, because to the west of Israel is the great Sephardic Sea and not the ocean sea, because the land mentioned is far from him, and behold he traveled from the east of Beth to the west until he returned to Ai east of his camp: and he tasted and he called on the name of the Lord a
prayer or a call for people to worship the Lord

Verse 9

The Negev. The southern side, and it is called so in Aramaic "Negev-mi'ah" because they are on the southern side, and because of the heat and dryness, and so it is said, "For you have given me the land of the Negev" (Joshua 15:19).

Verse 10

: And there was a famine in the land. In the land of Canaan

Verse 11

When he offered. His camp or is it from the verbs that are standing, because they find verbs that went out and stood and the word Na as now and also "Behold, I am old" (Genesis 27:2) "Woe to us" (Lamentations 5:16) and it is reversed in the language of Ishmael and the meaning Behold, I know that she was as beautiful as

Sarah in her land only in Egypt and the land of the Negev was not like her because

The shapes change for the air,

And it shall be a sign unto thee, that they shall give thee all thy needs: for there were days of famine.

Verse 12

Verse 13

And the word "my sister is" came. As above, because the meaning is in the word that is followed by the first letter, and so it is called night (Genesis 1:5). This is the sentence of the language and the emphasis of the $\ddot{y}\ddot{y}\ddot{y}\ddot{y}$ $\ddot{y}\ddot{y}$ to swallow the noun because you are: I am the one who cuts.

Because of you, and for you they will not come except in the house, and the minister who removes the house is a disgrace.

And it tasted good to me, Doron and Menacheh, as it is written, "And it was good to Abram for her sake" (Genesis 12:16).

:

Verse 14

Verse 15

And they praised him. The first verse is easy to understand and is worthy of emphasis, and like it, I prayed (Daniel 9:4): And the woman took from

the heavy building the rest, and if it was not found, and the whole, and cast it (Ezekiel 16:5).

Verse 16

Verse 17

And the Lord afflicted Pharaoh for the word of his servants. As for the reason, and the reason for this word

Verse 18

And the word "Haggad" from the owners of the Nonin

Verse 19

And I took her to be my wife. That she took her to be his wife and to lie with her, and the Lord brought upon him plagues that he should not touch her, and the plagues that the Lord brought to keep the wife of His beloved, and the plagues were great, and he could not touch her, and like him, "And you desired her, and took her to be your wife" (Deuteronomy 21:10) and he said afterwards, "And you brought her into your house and shaved her" (Ibid. v. 12), "And afterward you shall come to her and go up to her" (Ibid. v. 13)

And the kimzot and the ywi and the lah because the reason called the matter is known, and so is "bread and wine" (Genesis 14:18)

Verse 20

And they sent him away. By way of an honorable escort, and so Abraham went with them to send him away (Genesis 18:16), and it seems to me that the correct interpretation is that they commanded him, because the commandment that he warned and commanded was upon others: to declare that no one should touch him and his wife.

Chapter 13

Verse 1

: Grammar and its interpretations in the basic sense

Verse 2

And Abram is very heavy. He has great dignity, and he who has it has a heavy gait. You will see that dignity is defined as "the weight of a stone" (Proverbs 27:2), and dishonor is defined as "light on his feet" (Shem 2:18). And he was a man of great wealth, and he had much silver and gold.

Verse 3

For his journeys. He traveled many journeys when he returned from the south to Bethel, which is in the north, and came to the place of the altar to give thanks to the place where he came in peace.

Verse 4

Verse 5

And tents, in my opinion, are singular in the sense of holy and are found and plural: "For in tents (Jeremiah 33:7) as in holy things, he shall not eat" (Leviticus 22:4) and tents in the dream between the alphanumeric: and the vowels, singular, as in the lot, and if not found

Verse 6

Together. The word is two, and plural, "And all the people answered together" (Exodus 19:8), and it is a foreign word, and it does not mean the same as together, only as a single word.

Verse 7

And the taste of the Canaanite and the Perizzite. It is possible that the Perizzite was from the Canaanites and is one of those mentioned: and he has two names, just as we found two names for the son of Samuel and also for his father's father.

Verse 8

Verse 9

And Amina. From the right side, we see the left side, and we don't know if it is rooted because it is absent from the word "Yamini" and "Shamili".

Verse 10

The Jordan Valley. The place of plants and the double or absent "widely known" (Isaiah 33:23) and also the name of the city, from "in the city of Einu" (Zechariah 2:12).

: Drink. Male after female, and so on, "Fire shall consume it, not kindled" (Job 22:26): Before it is destroyed. Before it is destroyed, and it is the name of the verb from the heavy construction, stressed.

Verse 11

And Lot departed from the east: for Sodom was west of Bethel.

Verse 12

: And he pitched his tent.

Verse 13

: Evil. For human beings, and Ezekiel says, "The hand of the poor and needy has not been strengthened" (Ezekiel 16:4).

Verse 14

Verse 15

I will give it to you. In the word, and so he put them on the head of the goat (Leviticus 16:21)

Verse 16

Verse 17

Verse 18

And here is the oaks of Mamre in Hebron:

Chapter 14

Verse 1

King of the nations. There was a country like Elam, because Shushan the capital had a palace within it, or a king of the nations: and he did not mention them, and the reason is that they were different from the Shinarites and their companions.

Verse 2

Verse 3

: All these are combined. From the light building

The demons. Like "You put them in a sling" (Deuteronomy 27:2-4) and "You put them in a shackle for my feet" (Job 13:27).

: like a piece of bread

A valley. It draws itself and others with it, like "God rebuke me with your face" (Psalms 62). And so is the valley of the sea: the salt

Verse 4

And the meaning is thirteen. Thirteen is like "For six days the Lord worked" (Exodus 21), and with the order of the world: their companion and his understanding is broader than ours.

Verse 5

: Ghosts. Anyone who sees them will be heartbroken and will think that they are dead ghosts.
: The horrors. There is horror in them.

Verse 6

: In the mountains. From the stressed building as in Debaram (Exodus 7:7), and in their ascent to Mount Seir

Verse 7

Verse 8

Verse 9

: You are Kadrel-Amar. Like a people

Verse 10

: Wells. A well throughout the Bible springs and is special for the ordination.
And they fell there. In their desire to escape, and so "he fell on his face" (Numbers 16:4)
: Hera, flee. To the mountain, flee, and it is a foreign word.

Verse 11

Verse 12

And he was dwelling in Sodom that day.

Verse 13

And in the words of the fugitive who fled and escaped from the people of Sodom, "The fugitive from Jerusalem came to me" (Ezekiel 33:21): "And there is a way to preach."

Verse 14

And spit. He gave them weapons of war as a reason "and spit the spear" (Psalms 33:3) and 11 to draw the sword out of its sheath as a reason they spit on the ground (Ecclesiastes 11:3) emptying their sacks (Genesis 43:3) There is also: for the spear, yes

His disciples. Who trained you many times in war, and if we do not remember and count the letters, Eliezer Derech demanded that the scripture does not speak in gematria, because whoever wants can bring out any name for good or evil, only the name: as it means

Verse 15

Verse 16

Verse 17

Verse 18

And the kings of righteousness. He is called so because he reigns over the place of righteousness, and he is there:
and peace is Jerusalem, and the witness, "and in peace there is peace" (Psalms 33:1).
And he is a priest. As the Aramaic translator says, so is every priest and witness, "and they are priests to me" (Exodus 28:4) and as it says,
"according to the words of Melchizedek" in the Book of Psalms (Psalms 110:4), for as it is fitting to speak and as it is beautiful to do, when he
blessed Abram at the beginning because he volunteered to save those who were taken captive, and then he said, "Blessed be God who helped and gave
: His enemies in his hands

Verse 19

Verse 20

A shield. Like Nathan, so too "a crown of glory will protect you" (Proverbs 4:9), and the MAM was rooted out, and Abram brought out: the
tithes to the honor of the Lord, and he found no one to give them to him as kings of righteousness

Verse 21

Verse 22

"I lift up my hands." An oath, as in "I will lift up my hands to heaven" (Deuteronomy 24:4).
And I will praise the Most High God, for behold, I have sworn by the name of the one who blessed me, this priest.

Verse 23

If from thread. From which any garment is sewn: lace,
the leather that ties the shoe

Verse 24

And he who ate his servants , : Except only those who ate.

Chapter 15

Verse 1

In the play. In the scenes of prophecy
And because I am your protector, I would be your protector and deliver you from the hand of kings, I will also give you a reward: because
your spirit was generous in saving your brother's son when I was little, and you relied on me.

Verse 2

And the law of the unrighteous is like the law of the cruel and the evil, and the word "unrighteous shall be" (Leviticus 20:21) and the reason is as follows
: The translator said
A household, on a customs scale, and it is the work of multiplication, from the section "He is eager for it" (Isaiah 33:4), like the taste of
And he himself and his people, and so he, and the son of the house of my father, is the son of glue in purple and the son of
Damascus: Eliezer

Verse 3

Verse 4

: Your intestines are called an organ because they are close to

Verse 5

Verse 6

Charity. Just as we will have charity (Deuteronomy 6:25), so will justice and justice be with our brothers, only in the words of our ancestors, the late, through another charity.

Verse 7

Who brought you out of the light of the Chaldeans. For the parsha of you, it was said there as I interpreted it, and it was not said, chooser

And Abram believed in the name, that his son would inherit it. And concerning the inheritance of the land, he asked for a sign, as Gideon did, and moreover because the oath of the Lord was that it would be unconditional, because all prophecies are conditional: and behold, Abram did not sin because he sought to make a covenant with him.

Verse 8

Verse 9

: A triple goat. Eleven three goats and the right one in the eyes of a three-year-old girl

: And the ram. He is the great ram.

: And a young pigeon. For of these alone are mentioned the burnt offerings of beasts and fowls, and every sacrifice.

Verse 10

And he cut them and separated them, and likened it to the mountains of Bethar (Exodus 2:17), between his sons (Jeremiah 34:18) and gave each man a son. Know that the circumcision

of a man is like a husband, and so is "a man of war" (Exodus 15:3) "and the man Gabriel" (Daniel 9:21), and the mouth of a husband is like the very word, and so is a man of Belial (Exodus 2:20:1), also in animals and in the tents "a woman to her sister" (Exodus 22:3) each man gave a son towards his fellow: for the beast and the man are two.

The bird is not a bird. The line and the chick are a bird there at all.

Verse 11

: The eagle. A bird, and also "the spotted eagle of my inheritance" (Jeremiah 12:9) : On the carcasses. On the corpses

And he sat down. With the emphasis of the "Shin" under the implied noun, as if he would drive out and send away from the carcasses, and so his spirit sat down: (Psalms 147:18) or he returned the carcasses to the eagle to fly away

Verse 12

And the sun came up. This is a sign to us, because he took all these things in one day, that the summer might be over.

: The prophecy

Verse 13

For your seed will be a stranger. In the language of the Holy One, a person who has a family is called a citizen, as if he were a member of a tribe, and therefore he is called a citizen because his taste is like a fresh citizen (Psalms 33:13), and the taste of a stranger is like the grain that is cut from the tribe. And there are those who lack heart, and this taste is far from their eyes, and they would know the taste of every letter: and its form, then they would recognize the truth.

: Four hundred years, until the end. This is the end from today.

Verse 14

: Whom they shall serve. May God be their slaves.

Verse 15

"Go to your fathers. Be called by the name of death, according to the way of all the earth: and taste peace, that you may be in honor, and not like your seed."

Verse 16

And a fourth generation. Most commentators erred in saying "generation," and here the ancients said ten generations (Avot 5:2), and it is found in a thousand generations (Deuteronomy 7:9), and in Job four generations (Job 44:16).

life And it is right in my opinion that two generations are like living in the tents of the wicked (Psalms 11:11), and the end of a person's is measured by his birth, and some are long and some are short, and the fourth generation after his seed is a stranger and the taste is on Egypt, as it is written, "For you were a stranger in his land" (Deuteronomy 23:8). And so it was, Kohath was a stranger and Amram and Moses: also Aaron and their sons returned to the land of Canaan.

The sin of the Amorites. It is explained in the verse "Great poverty beyond endurance" (Genesis 4:13) and the Amorites mentioned for their aggression and behold Moses killed the great kings, and they were the kings of the Amorites and the five kings of the Amorites joined forces against Joshua, and there is other evidence, and so the prophet said "whose height is like the height of the cedars": (Amos 2:9) and the Amorite commentator of the Deuteronomy says he did not say anything

Verse 17

And the sun came. At first it had not yet come, and so it is written to come.

And it was dark and cloudy in Ezekiel, and the meaning is that the night is cloudy or its meaning is after the coming of light: visible in the thickets.

And behold a smoking furnace. Like the image of a furnace from which smoke rises, and within it a torch of fire between the pieces. Between the pieces, and this is the oath, and also "the calf which they cut in two" (Jeremiah 34:18). Therefore it is written after this that on that day the Lord made a covenant with Abram (Genesis 15:18).

Verse 18

: From the river of Egypt. It is Shihor, not Yahor.

Verse 19

: And Kenite and Kenzi and Kadmoni. Machneh Canaan and they have two names

Verse 20

And the Rephaim. It is written that the land of Rephaim shall be counted (Deuteronomy 3:13) and do not be surprised because it is written that the Canaanite and the Jebusite after it know that the seven nations are all Canaanite, and Ishmael had ten sons for Canaan, and after mentioning the six, it is said that the Canaanite is for the remaining ones, and so in this parasha they are ten in particular and in another place in general, and so Judah and Israel are numerous (Deuteronomy 3:20), even though Judah is from Israel:

Chapter 16

Verse 1

Verse 2

Maybe I will build. The declension of Ben, and it is also possible that Ben is like the figure of a building, and the father is like the element. And Ben: missing the "A" and so is every living being, or past verb And Abram heard it. He said to her, "Yes."

Verse 3

After ten years. Our ancestors, the late, copied that a man should not live with his wife for more than ten years if she does not bear children. And this verse is like a figure of reference and it is good.

Verse 4

And it is easy. Here is the hidden one that is between the letter serving and the letter of the root under the emphasis given to swallow a letter: the multiplication and it is from the construction of the action.

Verse 5

Verse 6

Verse 7

And he found it. A foreign word because the sentence is like "and he hated it" (Deuteronomy 22:16).

Verse 8

Where is this? Like where is this, and so is Abel (Genesis 4:9), and the meaning of this is a place, as if he said where is this: Where did you come from?

Runs away. The Rish is opened for the throat letter that follows it, as well as "the whole city runs away" (Jeremiah 4:29), "and it is like a flower" (Genesis 4:10), "runs away and flees" (Isaiah 32:24), and "everyone knows" (Numbers 31:17), for the throat letters that are pronounced "ȳȳȳ ȳȳ" and the sentence "ȳȳȳ ȳȳ"
: With us

Verse 9

Verse 10

Verse 11

: You are. For a female, because they are a word of interest like a nation, and their weight is with you: Ishmael. In the absence of the alpha to ease the tongue

Verse 12

A wild man. A free man, as in the reason "Who sent a wild man free" (Job 33:5) and the reason that a stranger from his family would not rule over him, and it is said that a wild man and a man are like the sun and the moon standing still (Habakkuk 31) because he is a wild man, his hand is in everything, and because he is a man and the hand of all is in him, and it seems right to me that he should be among man as a wild man who will overcome all with his power and then and the hand of all is in him, and so it is explained in Daniel, because he is the beast
: The fourth

And in the presence of all his brothers. They were the sons of Keturah. And so it is written in the presence of all his brothers that he fell (Genesis 25:18): And the sons of Midian were from the sons of Keturah, and they were called Ishmaelites in the Torah and in the Book of Judges.

Verse 13

: Do not see. On the scale of seeing, I see (Ikhlāq 3 a) as a reason for not seeing even the blind. Like now and the correct one is like here, and so "the next blind man comes" (Sha'a 10 22) : And the reason also here I saw another angel of the Lord who saw my eyes, for He always sees

Verse 14

A well for life, for whoever will live for the next year, as the meaning of "so much for life" (1 Sam. 25:6), because in Babylon in the tenth year: the Ishmaelites celebrate at this well, even today it is called a well of life.

Chapter 17

Verse 1

El Shaddai. The adjective and its meaning are strong, as well as "like the voice of Shaddai" (Yahweh 1:24) "And he became a ruler in need" My heart is (Job 22:25), for his taste is like the taste of "a stone set on a hard surface" (ibid. 22:24), and my breast on a scale heavy (Lamentations 1:22), and many have interpreted it from the word "shod" which means victorious and overpowering, and the reason for mentioning this name in this parasha is to fear Abram and be circumcised, and it is correct because the honorable and terrible name is called against it and this adjective is against the action, because the world stands on these two names, and the one who understands the secret of the name: will believe: and be innocent and do not ask why the word

Verse 2

Verse 3

Verse 4

Verse 5

Abraham. Additions to the Rish, a warrior of many nations, and the name did not come to remove a letter from his name, but to add and Sarah a general adjective, not kosher, and blessed be G-d, to whom we were given the stories that preceded and commanded Abraham: to be circumcised before Sarah conceived, so that his seed would be holy.

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

And the word "circumcised" is like "to circumcise" and is the name of the verb from the two verbs that appear as "to circumcise": the flesh of your foreskin (Genesis 17:23), and its meaning is "to prepare".

Verse 11

And you will be like the one who kept it, and the one who is rooted out, and so my spirit will not judge (Genesis 6:3) with "condemned":
(Daniel 7:15)

Verse 12

He shall be circumcised for you. From Benin we will act in the same way as the circumcised one shall be circumcised. And what is the point of saying that the circumcised one shall be circumcised a second time, and so is the interpretation, and that every male shall be circumcised for you at the age of eight days, everyone of your seed, whether born in a house or made money, and you, Abraham, the circumcised one, shall be circumcised, the one who makes your house and made money: today, and if they are older

Verse 13

Verse 14

And a male who is uncircumcised, if he is circumcised, he will act like a "vowing vow" (Numbers 33) and it is from "And you shall circumcise the flesh of your foreskin" (Genesis 17:11). And it is a test whether he is a bar mitzvah and does not circumcise his

T The flesh of his foreskin is cut off, because the commandment of the little boy is upon the father, and if his father has not circumcised him, he shall be circumcised. himself while he was in his possession, and he was circumcised by the hands of heaven, and the erring ones will think that if the boy dies and is not circumcised, he has no share in the world to come, and the mouth of the soul is not according to their will, because the soul is like a man and its taste is a body that has a soul, and so "the soul that sins" (Leviticus 4:2), and 11 because the dead man was circumcised before 52 years 11 because he was circumcised, his name was circumcised at the death of his seed, therefore the scripture says "from his sons" because whoever has sons, a living one, and his name is not circumcised, as if he were

Verse 15

Verse 16

And also I gave. Like "I gave the money of the field" (Genesis 23:13) and here they are both in the past tense instead of
: Future

Verse 17

The white one gives birth at a hundred years old. It is strange because the seed of the old man is cold, therefore he will not give birth, and the great one is barren, how can a woman give birth when her blood has stopped? And the son from the blood will be built and established, and when you look and see that Sarah's word is wonderful, Abraham speaks, for behold, we have found fathers who each gave birth to a son, and he is older than ninety years, and the life of generations in the days of Abraham is longer than the life of generations and generations. And when the angel departed from the hand of the angel, his son and all the offspring of his house and his wealth

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

On this very day. And no one else did the deed, and behold, there were eighteen and three hundred of his household's offspring, besides his money. And later Abraham was circumcised on the same day, and Ishmael his son, and all of his household's offspring, and his money's offspring, were all circumcised with him of their own free will, and the reason was that they were not compelled, but they all hastened to do it: and to fulfill the will of God.

Verse 27

: We will circumcise him. From Benin we will act from Namal and so on "and we will send letters" (Esther 3:13)

Chapter 18

Verse 1

And he saw. Here some said, that the name of three persons, is one, and he is N, and they will not be separated, and here they forgot, "And the two angels came to Sodom" (Genesis 19:1), and commentators said that the name appeared to him in prophetic visions, and then he raised his eyes and saw three angels, one came to inform Sarah, and the two went to Sodom, one to destroy and the other to save Lot, and "and they ate because the bread was eaten," according to the meaning of "which the fire consumes" (Leviticus 6:3).

Verse 2

Verse 3

Verse 4

Verse 5

And because you have transgressed, according to the words of our ancestors, the blessed one, since you have transgressed as if you had come: (Genesis 19:8): Thus you shall do. The path of morality is a language of bread sufficient.

Verse 6

: Loshi. Like and tear.

Verse 7

Verse 8

Verse 9

Verse 10

: Now she lives. Now this year, and Sarah lives like "so much for me" (1 Sam. 25:6).

And he is behind him. This is the angel who speaks with Abraham. She lived behind the tent, and Abraham sat at the entrance of the tent: and Sarah did not see, and the entrance of her tent was behind Abraham's tent.

Verse 11

: They come in days. They have come in many days.

Verse 12

: I had it. Like I will have it.

Eden. Like Eden and delight, and so they recorded it (Nehemiah 9:25), and the reason is after I have grown old and worn out, how will Eden and the delight of youth be renewed to me, and moreover, since my Lord is old?

And she tasted within her soul, and the Lord revealed her secret to the angel.

Verse 13

And I got old. Its interpretation is after the three men were prophets, and the angel said truth, and from the word "truth" was added as from the word "three" (Genesis 18:5), and other commentators said that these three men were prophets, and if he claimed to claim, and Abraham was not a prophet, and how did a prophet come to a prophet, unless he was greater than him in prophecy like Moses and Aaron and their response that they did not come to Abraham but to Sarah, and so they said, "Where is Sarah your wife" (Genesis 18:9) and the two went to Sodom, and do not be surprised at the words, "For we are corrupters" (Genesis 19:13) for it is written, "And Moses and Aaron did all the signs" (Exodus 11:10) and the Lord made them and trusted them, because they were made by them, and behold, "and they ate" as it is meant, and "and he said to me, "He has found favor in your sight" (Genesis 18:3) is not holy, only it is like my masters, therefore: the noun is open, Sir, if you please, and we will not be narrowed down according to its rule, and in books that are narrowed down, the meaning will be the prophet of the Lord. And taste in your eyes. (Genesis 18:3) who spoke first with the greatest of them and then with all of them, and we find that the prophet is called an angel "in the feasts," and 11 because Abraham sought permission from the Divine Presence, and 11 that it is early and late, and so it was, and it was, and it lifted up its eyes and did so and so, and then the Lord appeared to him and said, "I will cover it from Abraham, and the cry of Sodom, and those who were going came to Sodom, and Abraham was still standing before God, and in any case, "And God said" (Genesis 18:17) to Abraham or to the angels who would tell him, only "And the Lord said, The cry of Sodom" (Genesis 18:20) spoke to Abraham and Abraham approached and said, "The anger is consumed" (Genesis 18:23) and the verse "and the men turned away from there" (Genesis 18:22) is inserted to inform us that when they came to Sodom, then the Lord said to Abraham, "The cry of Sodom" (in the beginning and also "Say to the boy, 'Go ahead of us, and go, and you stand here today'" (Isa. 1:9-29) and we do not need For the correction of the scribes, and the witness who recently said, "To the place where the face of the Lord stood" (Genesis 19:27), and it is correct in my opinion that you will find an allusion in the parashat, "And these are the names"

Verse 14

And the word of the miracle. He disappeared and did a miracle (Exodus 15:11) and "A" is not a miracle in the eyes of God: to do so and if it were so, there would be no MM sticking with God.

Verse 15

Verse 16

Verse 17

Verse 18

And they were blessed in him. From Benin we act, and they taste that they will be blessed because of him and the word and they are blessed (Genesis 22:18) is not so, only they are blessed in him

Verse 19

Verse 20

: And the cry of Sodom. Who spoke words against the name of God or the cry of wrath:
And their sin is heavy. And the earth cannot bear it.

Verse 21

: And the cry that comes to me. If they do so, I will destroy them, and if I do not know, I will have mercy on them, and so they will be interpreted, and God knows (Exodus 2:25). And in my opinion, the interpretation is that I will see if they all did this evil, because the truth is that all knows each part in the way of all, and not in the way of a part, and the testimony is that this interpretation is the truth. And if it is a great secret that Abraham said, "Half perish," and the "A" Half is opened, and if it is to be pronounced because of the "Alef" which is from the throat, which is the sentence of the Holy Tongue: to expand what is before it

Verse 22

Verse 23

It will be consumed. A work that comes forth and its taste will be consumed, and so will the gathering of evil things (Deuteronomy 23:23), and if they are two
: Buildings

Verse 24

And you will not bear the blame. As a reason, you will forgive like a "bearer of guilt"
(Exodus 34:7): The blame is for Sodom, because for it Abraham approached to save Lot.

Verse 25

: God forbid. Something that is impossible and that the word is like a hollow reason that has nothing in it and it will be like the righteous and the wicked. When two kifer are connected, it is a short path and the reason will be like the righteous and the wicked and the righteous and so on "For you are like Pharaoh" (Genesis 44:18) "As my people are like your people" (Genesis 41:24) "As darkness is like light" (Psalms 12:1) and how is it possible that He who judges all will not do justice Haaretz.

Verse 26

And a taste within the city. That they fear the Name publicly, and so "walked in the streets of Jerusalem": (Jeremiah 5:1)

Verse 27

And there is no word "I will." Like "I will only be with you" (Deuteronomy 1:5), and "I will be with you." In addition, there are two words and the meaning is one and the meaning is "I am dust and ashes," for dust I was and to dust I will return, and the main thing is the foundation of the body, which are the bones.

Verse 28

Perhaps five will be missing. And the reason is, perhaps a tenth of the number will be missing, and the reason is that the five will be missing, and the reason is that the five will be missing, and then he said, perhaps a ninth of the number will be missing, which I said, if they are found there, I will not destroy them.

Verse 29

And I will not make a reason for the forty, I will not make a corruption and the union of the two deficiencies will not be extended afterwards, if the fourth is also missing, the third, and the half, and why did he not reduce it by ten, because there were two in each city, because there were five cities and this is not correct, because he said in Sodom alone and despite the fact that our sages, the late, copied that there is no prayer in congregation of less than ten, this verse will also hold: The hands of our faith

Verse 30

Verse 31

Verse 32

Verse 33

And Abraham returned to his place. To Hebron, and this was the sight where Abraham went to send the angels and from there he would look out over Sodom, and even though it is written, "And Abraham rose up early in the morning and looked out over Sodom" (Genesis 19:27-28), it was after the sun had set, because Sodom did not turn back at night, because: Thus the Scripture testified.

Chapter 19

Verse 1

: And in the evening. On the Egyptian Passover

: Noses. To the name of his nose in the land and they are the nostrils that are high on the face

Verse 2

Here you go, my lords. Gentlemen, the language of the world, and when you find the word Sur followed by a "M" it is as it means, and if after it an open Alef with a small opening, it means that Sur leaves its place and goes to the reader, or to the place being read, like "Surah to me" (Shof" 4:18).

And they said, "No. If you do not intercede, and this word has many meanings as a reason for reconciliation, and so does "and on and teraphim": intercede (1 Sam. 15:23).

Verse 3

Verse 4

.We are here. From building to action.

: All the people from the end. That were not near the house

Verse 5

: And we knew them. A nickname for lying down.

Verse 6

: The door. To the door, a female sign was found missing.

Verse 7

Verse 8

: Know anyone. The plural and plural in the past tense verb without additions and the yw is open, the equivalent of God. Like the goddess and the gaon said, because for the third that did not come, he said yes and this is the reason far, : because you will also find both languages in the Aramaic language

Verse 9

Verse 10

Verse 11

: In the Sanorim. A fourth word and its companion in the work of Elisha and its meaning is darkness of the eye and the heart.

Verse 12

: Who else do you have here? If you have a son-in-law and your sons. Or sons-in-law who are like your sons and like your daughters, and here is an argument against the one who says that the one went to save Lot because here they both said to him, "For we are destroyers" (verse 13), also the one who Lot spoke to later, saying to him, "And your kindness is great" (Genesis 19:19), he said, "Because: I am not able to do anything" (Genesis 19:22)

Verse 13

Verse 14

: Those who take his daughters. He had other daughters who died in Sodom and the Adar who are found

Verse 15

And like. And Rabbi Yonah the Sephardi, who is meticulous, said that it is not possible to say, and like the dawn rose and forgot: "And they multiplied like their multiplying" (Zech. 14:8).

And they hastened. And they pressed on like runners, saying (Exodus 13:13)

Verse 16

And I was surprised by the interpretation of Heber Ben Ephraim, who said that "Vaytamama" is derived from a certain word, and here he forgot that two: "Ha" is a verb, only it is a vowel sound and its root is triple and the "pa" is double.

And they held him. He will explain that he is afraid and has no strength to escape.

Verse 17

And the word "like bringing them out" is the name of the verb, and it is not like "bringing them out of the land of Egypt" (Jeremiah 1:11): And the "name" means "workers," and they are the angels and those workers: Do not look behind you. You and all that you have, and you shall not eat of it.

Verse 18

Please, my Lord. We are stingy because it is the end of a verse. And Rabbi Shmuel the Sephardi, the great leader, said, "Please, do not be deceived by the decree of the Lord, and in my opinion it is like no, because when they said to him, 'The mountain is salt,' he replied, 'No.'

Yes, gentlemen.

Verse 19

And he said to one of them, "Your servant, who thought he was great, also has angels who sing, and God has a hand in actions, and it was so for the sake of the Lord, and I died, because God and the Lord are the sign of the Lord."

Religion: Two covenants, and you shall destroy and destroy it (Deuteronomy 20:20).

Verse 20

: A pity. A young man's little figure, and it is an adjective, and comes without a feminine sign like a gal

Verse 21

Verse 22

Verse 23

Verse 24

: From D. The tongue of Tzachot, and the reason from it, and so you will find in verse one, the Lord times the children of Israel.

Verse 25

: And the earth grew. The trees were burned.

Verse 26

: Behind him. Behind Lot, a

placeholder. According to the reason for her tombstone, because she was burned with brimstone, and was with salt, as it is written, "brimstone and salt, etc., like the overthrow of Sodom" (Deuteronomy 29:22). This verse also instructs that a spies escaped, as well as: The angel said

Verse 27

Verse 28

: As steam. As smoke from incense cuttings

: The furnace. A place where a fire is always burning.

Verse 29

Which is in them. In one of them, "And he was buried in the cities of Gilead" (Judges 12:7), "The son of an ass" (Zech. 9:9), "They shall burn him with fire and consume him" (Leviticus 24:14).

Verse 30

Verse 31

And the eldest said, "Perhaps he had another wife and she died first, and the daughters thought that fire and brimstone were all over the land like a flood of water."

Verse 32

Verse 33

: In the bed. The verb is in the verb, and if it is in the verb, so is "in my breaking for you" (Leviticus 22:22).

Verse 34

Verse 35

Verse 36

Verse 37

Moab. Like Moab: and it is
a sign to this day, that no foreign nation has mingled with them, or is this thing known to this day?

Chapter 20

Verse 1

Verse 2

To Sarah his wife, as in Al, and also "to this boy" (Isa. 1:1, 27)

Verse 3

And the angel came to Abimelech in a dream, for the sake of Abraham's honor, and here it is written that it was the same with Pharaoh, only he brought great plagues upon Pharaoh and upon his house, and the plagues on Abimelech and his house were not like that, for he was righteous before Pharaoh.

Verse 4

And for the sake of the Gentile, even a righteous man, you shall kill, for his life, his house, and his kingdom, as it is written, "And do not listen to the words of a dreamer, a dream that changes word for word." The Gentile, a man, and a foreign people (Exodus 21:8).
: I'll take a little longer.

Verse 5

Verse 6

To touch. And to touch is like to plant (Isaiah 16:16) and to graft (Ecclesiastes 3:2), and they are all verb nouns.

Verse 7

Verse 8

Verse 9

: What have you done to us, in a small opening under "what" for the throat sound. The following sentence follows it and so on.

Verse 10

Verse 11

Verse 12

My sister, my father's daughter. 11. He is like the God of my father Abraham, and it is right in my eyes that Abimelech should reject the words: according to the necessity of the hour, and according to the verse, "I will bring the firstborn Esau" (Genesis 27:19),

Verse 13

God has led me astray. Holy language and the meaning is that he travels from place to place and does not know where he will go, as well as "And behold, he wandered in the field" (Genesis 37:15). And this is not the wandering of the heart. It is also written, "Why: You will lead us astray" (Isaiah 63:17).

"And Pharaoh said unto the children of Israel: Tell me. For me also." (Exodus 14:3)

Verse 14

Verse 15

Verse 16

Here it is for you as a blindfold. 11 Because he alluded to the blindness of his son's eyes, and this is a path of teaching and righteousness in my eyes, that it should be a blindfold that attracts himself and others with him, like "God, rebuke me in your anger" (Psalms 382), and many others, and here it is for you as a blindfold for Abraham, who is your husband, and the reason that no one will lift his eyes to you is also a blindfold for all those who are with you from the slave girls who are

The wives of his servants, and there were 16 and 17 and it was seen in the Aramaic language that Ishmael spoke and in the Bible that there are thousands like him, as in "On the third day Abraham lifted up his eyes" (Genesis 22:4) and it was seen and it was seen in the words of Moses that Sarah did not say any more about Abraham, "He is my brother," and behold, "My mouth and all," and with all this Sarah was rebuked, "Behold, he went with the money to buy a garment, and the word of my handmaiden drew herself away and another with her," and 18

And so it is, behold, I have given a thousand pieces of silver to your brother to buy you a covering with it, like a covering that will be a delight to the eyes, and I have given it to all who are with you, and all that I gave to Abraham, sheep and cattle and male and female servants, and it is more correct to say, when I said that Abraham is a covering of the eyes for you and for the servants who were with you, even those whom I gave to you, and all that I also gave to me and all. And with all men he is a covering of the eyes for you, and you

will see the words of Moses, and the taste of the VYW will stand in its place, and the wise man said that he is from the present and there is no : His words are true.

Verse 17

And they had children. He returned to Abimelech's wife and his mothers, not to Abimelech, and so on, "And he put the blood of war in peace" (Mt 1:25), "He spoke to them in the pillar of cloud" (Ps 177:7), "These are the sons of Adam" (Genesis 31:16), "in which I served you" (Ibid. 32), "My father Abraham and my father Nahor, and they served them" (Joshua 24:2). Don't you see that it is explicit in the second verse, "For the Lord has stopped all the wombs of the house of Abimelech," and he did not mention Abimelech, and I have prolonged it so much because of the commentators who say that He is stopped from going out, outside

Verse 18

And the word of every womb claimed them, and the word of women gave birth, as in "and the flock was warmed" (Genesis 29:39).

Chapter 21

Verse 1

Verse 2

At the time he spoke to him. The angel who asked, "Where is Sarah your wife?" also returned to him, for he had said to him, "So

Verse 3

And he did not add a name to Isaac's name, nor did he change it, for he commanded that it be called so.

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

: Laughing. Because that's the custom of every boy, and you were jealous of him for being older than your son.

Verse 10

Verse 11

: About : Like a thing

Verse 12

Verse 13

Verse 14

And a water pot. A vessel, and it may be made of leather or wood, and like it, a vessel for your heart (Habakkuk 2:15). And many will be surprised by Abraham, how he expelled his son, and also sent a son with his mother empty-handed, and where was the generosity of his heart, and he was surprised by those who would be surprised, because Abraham did everything that God commanded him, and if he had given money to a foreigner who was not against Sarah's will, he would not have kept the commandments of God, and behold, at the end, after Sarah's death, he gave gifts to his son: Ishmael.

And maybe And your son sent With you Bread and a bottle of water. He gave it to Hagar, and placed it on Shechem's shoulder, and said to her, "Take the , Seven Beers to her That there would be writing," and he gave her bread, which he interpreted to her, and gold, and silver, for her. Who gave There is a disadvantage Build and behold , And you will go on enough water, the road knew and did not go she And behold, Abraham was in a caravan. that to throwing it away in thirst. She came out of her shell and saw in her lap : The water, and after you took it

Verse 15

: Under one of the bushes. The oaks

Verse 16

: Like a bow sharpener. He sat alone, and his taste is known as the throwing of an arrow.

Verse 17

Verse 18

Verse 19

Verse 20

Rabbah is a bow. It is like "They made many people hear in Babylon" (Jeremiah 529). And if they are two roots like Sherar: and Sher also Rabbah and Rebbav are derived from Rabbah.

: arch. Adjective, like a thief : even the one who struck. That is where the angel first appeared to her for the first time

Verse 21

Verse 22

Verse 23

: If you lie to me. Of light build and has no brother
: My grandson. My son's son

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

: What is this? Feminine language:
Alone. With the Lord and she alone.

Verse 30

To witness. As to testimony, and know that the word of an oath is void. Swear, and in the word "or the seven oath"
(Numbers: 30:3) I will explain

Verse 31

Verse 32

Verse 33

: Eshel. Ilan also planted a tree for a sign

Chapter 22

Verse 1

And God tested Abraham. 11. For the Sma'ach is under the Sina, and the Ha'a is under the Aleph, and the taste of all

Fear The case will be interpreted as a trial only, and the people of judgment said that the opinions are twofold.

The knowledge of the future before it is, and the second is the knowledge of the being that is present, and this is the word "neza", also because now I know and the wise man said "Sholmat Neza" to show his righteousness to people, also the word "I know" as the reason I announced and did not the wise man know, because when he tied the knot with his son, not even his servants were there and others said that "neza" and offered him there as a burnt offering, that he would take him up to the mountain, and this would count as a burnt offering for him, and Abraham did not know the secret of the prophecy, and he hastened to slaughter him, and the Lord said to him, "I did not ask for this."

And others said, "And you shall give them wine to drink" (Jeremiah 33:2). And these wise men were compelled by the verse, "You shall offer it as a burnt offering, as the goddess says," because they would say, "It is not possible, since the Lord commanded a commandment to say, 'You shall not do it,' and behold, they did not put it into the hearts of the firstborn, whom they replaced with lambs after a year, and since the

Scripture says at the beginning, "And God tested Abraham," all the arguments were removed, and

the Lord tested him so that he would receive a reward and a taste, because now I know, as in "And if I did not know" (Genesis 18:21). And I will further reveal its secret in the verse: "I know you by name" (Exodus 33:12). If the Lord helps me, he knows the hidden things.

Verse 2

One of the mountains. The temple was built there, and it is also explained that Solomon built the temple on Mount Moriah (2 Chronicles 3:1), and it is not a high mountain, and there was the threshing floor of the Ark.

Verse 3

: And he split the wood of the burnt offering. And they called it the donkey.

Verse 4

On the third day. He left Beersheba.

Verse 5

11. How did Abraham say and turn away? Others answered that he intended to bring his bones, and Abraham argued with them so that they would not be removed until his return, and that Isaac would not feel it and run away. The wise men said that Isaac was thirty-seven years old when he was sacrificed, and if we accept the words of Kabbalah and from the way of reasoning, this is not correct, because it was fitting that Isaac's righteousness should be made manifest, and his reward would be double the reward of his father who willingly offered himself for slaughter, and there is nothing in Scripture about Isaac.

Others said that God was five years old, this too is not possible, because he carried the wood of the burnt offering and the one who was close to the knowledge that he was close to thirteen years old and his father forced him and sacrificed him against his will, and the witness that his father hid the secret from him, and said, "Has He said to him, 'You are the one who is sacrificed,' it is possible that he would run away. God will show him:

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

: Abraham Abraham. Flavors like in a hurry

Verse 12

Verse 13

Then he clung. Then he clung to the thicket with his horns, and if he was alive, he clung tightly, then the word "was" is omitted, and so is its meaning after being clung to and many like it, and because later he clung with "And Abraham lifted up his eyes" and if it was so, it was after, after that, or after that, as the sentence of the language in every known case

Verse 14

And it was a pleasant time in the mountain of the Lord. These are the words.

Verse 15

Verse 16

By myself I have sworn. This is the great oath that stands. Forever.

: Because on behalf of the answer, this is the act of answering and testifying.

Verse 17

: The gate of his enemies. Countries with gates

Verse 18

: Due to late payment

Verse 19

And Abraham sat down. And he did not mention Isaac, because he was in his possession, and he said that they slaughtered and left, and afterwards she lived: He said, "The scripture is reversed."

Verse 20

: A girl named Malka. To mention the attitude of Rebecca

Chapter 23

Verse 1

My life. The language is many and will not be separated, and the custom of the language is to precede the plural number before the plural, and vice versa: as in the second of Jacob.

Verse 2

Four. There is a man great among the giants, and Abraham, being on a journey, demanded that he not be one of the giants: and when Sarah died, Abraham was in another place, therefore it is said, and Abraham came.

: And to weep for her. To weep for her, as in "and she wept for her father" (Deuteronomy 21:13).

Verse 3

: My face is dead. A hint to the body and you will find a mouth to say

Verse 4

: Gr. alone is Helen

And a sojourner. He who dwells in the land said, Behold, I am a sojourner among you, and death is decreed upon us. And there is no place for me to have an estate like a field or a place that I hold with money to be buried for the dead.

Verse 5

Verse 6

: My Lord. And not our Lord, the tongue of the desert, and there is no moral path for any other partners with him.

: President of God. A great way for you because you are a prophet

He could. He would avoid it, because he would find it in the Abel too recently.

Verse 7

And the grammar and bowed down in the Basic Book, and those who say that his bowing down was for the sake of it, did not say anything, because the scripture says that he bowed down to the sons of Heth, and the bowing down was to bow his head, and this is a judgment that gives praise to the other: And Moses bowed down to his father-in-law.

Verse 8

Verse 9

: The Cave of the Patriarchs. A cave within a cave.

: In full money. And the opposite is missing

Verse 10

Verse 11

: No. Yes, sir, but you must listen to me.

Verse 12

: Before the people of the land. And this was the bowing before the people of the land to Ephron to give him praise.

Verse 13

But if you are his, hear me. If you do so, hear me, or taste him, if you do so,

: I gave money to the field

Verse 14

Verse 15

Verse 16

: Passes to the merchant. He will not take unless money is chosen.

Verse 17

And it was established. And the field stood for cattle, and behold, this verse is consistent with the verse above, and so is: "A stranger and a sojourner, I am He" (Genesis 23:4). And the ten that the Gaon mentioned are not consistent, and the reason is

Verse 18

In the sight of the children of Heth. The people of the place, and the taste
: To all who enter the city gate. To all who pass by and return.

Verse 19

And after that Abraham buried Sarah. And from that time on the field was kept as a burial place for him and his seed, and this was remembered as a provision to announce the superiority of the Land of Israel over all the lands to the living and the dead, and to fulfill the word of the Lord: "For Abraham to have an inheritance."

Chapter 24

Verse 1

And God blessed Abraham with all things. With long life, and riches, and honor, and sons, and this is all the delights of man. And he commanded: His wife was her name in all things, and it is necessary to add a servant's house.

Verse 2

Please put your hand under my thigh. Some say it is a reference to circumcision, and if it were so, he would have sworn by the circumcision and not by name, and it is close to me that in those days it was a law for no man to put his hand under the thigh of someone who was in his possession, and the meaning is, if you are in my possession, please put your hand under my thigh, and the Lord sits and his thigh on the hand, as a reason: Here is my hand under your possession to do your will, and this law is still in the land of India.

Verse 3

And the taste of the gods of heaven and the gods of earth. In this place, because the daughter of so-and-so is in heaven for so-and-so on earth: and it is a secret

: The Canaanite. I ruled over ten nations.

Verse 4

: For to my land. This is Haran, which is the place of my birth. The light of the Chaldeans.

Verse 5

Perhaps. It will be found on many grounds, and also "perhaps he will do strange things" (Hosea 8:7).
The "A" is opened with a small opening because the "A" building is narrow, while it was opened with a large opening: heavy on the tongue

Verse 6

All the above is from the word "shimrah." And what is from the word "shimrah," as in "the watchman and the quiet" (Isaiah 7:4) as in "and there is quietness in his watchman" (Jeremiah 41:11).

Verse 7

: He will send his angel. Prayer, and if it were a prophecy, why did he say, and if the woman does not desire

Verse 8

: It will not be settled there. May it stand in the Land of Israel and not be settled, for the sake of Abraham, who is the main thing.

Verse 9

Verse 10

Verse 11

: And he blessed the camels. He blessed them on their knees.

Verse 12

: Please come before me. As the reason is ready, spread it before me, and so on, "For the Lord your God has come" (Genesis 27:20).

Verse 13

Verse 14

The same proof. The servant relied on the prayer of the prophet that the Lord answered him, and he proved in a dream by the angel that he was the messenger of the Lord to help him, and the servant thought in his heart that there is no people as generous as his master's family, and many would be surprised to say that he did not ask properly, and I did not know why, because if there had been another girl who would water him and his camels, and he found that she was from a different family, he would have left her and not lost anything, because and he said whose daughter are you, meaning and he had already told her before that he would give her anything, and so he said and I will ask her, and I will put the necklace and the whole thing that he prayed for there to prove one of his master's family, and the proof that she would do: a moral way, like the daughter of a generous one and the Lord heard his prayer and the way of Jonathan was different

Verse 15

Verse 16

And no one knew. Far be it from the Scripture to speak of the outside world, except that it is possible that the girl may be a virgin and a man may lie with her, and she may become pregnant, and it is not fitting to reveal a naked thing.

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

And the man is astonished. As they are astonished at the passage "They shall take cities" (Isaiah 6:11), the wilderness will be astonished (there is there) and it will taste as if it were its own path, and so they will be astonished for about an hour (Daniel 4:16), and the Lord will be astonished at the building: as if we could see a face (2:14:8), and it is impossible that it was from a drink.

Verse 22

: A ring. There is a ring that is in the nose and in the ear, and that falls on the nose from a thread tied to the forehead.

: Cracked. Half shekel from cracked cut.

And bracelets. The cut of a thread bracelet (Numbers 19:15), because on one hand the one bracelet is: two, and its shape is known

Verse 23

: To stay. From the extra heavy building because to stay is from the light

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

: And fodder. There is food for animals, and it is there in general, and under it is barley.

Verse 33

And he did it. From the building whose name is not mentioned, such as "and he sat down with Moses" (Exodus 14:8).

Verse 34

And it is because the taste of Abraham's servant, I, am attached to the matter of food, and the taste is that there are forbidden foods: for us, and it is right that his words are as they are.

Verse 35

Verse 36

Verse 37

Verse 38

Verse 39

Verse 40

Verse 41

: Then cleanse yourself from my God. And he did not say from my oath and the reason is that I fear my Lord and his God.

Verse 42

Verse 43

Verse 44

Verse 45

Verse 46

Verse 47

Verse 48

Verse 49

: kindness. Something that is not an obligation

: And truth. To fulfill the word of grace, and the word is derived from faith, and the feminine form is the feminine form.

Verse 50

Verse 51

: Word of God. Decree, and also "By the word of God the heavens were made" (Psalms 33:6), or proved in a dream

Verse 52

Verse 53

And Magdanoth. A section of Magdans (Shah"sh 4:13), or "with honorable garments" and "with the noun "Sharah"
: like handkerchiefs

Verse 54

Verse 55

And he said, Ahia and her mother. They were the ones who received the gifts, and the father was silent. Perhaps Laban was greater than his father: in wisdom and honor, for so we found. And Laban and Bethuel answered (Genesis 24:5).

Verse 56

Verse 57

Verse 58

Verse 59

: Cleans. In ancient times

Verse 60

Verse 61

: And they rode on the camels that the servant had brought.

And he went. Open and if it is the end of a verse, and it was not shunned because at first it was in a small doorway, and he could not climb two steps, and so on

Verse 62

It comes from the entrance. There is a place called in Exodus 11:11, "Comes from the inside," and so they interpret it as "the enclosure of every house: an entrance" (Isaiah 24:10). And it seems right to me that it is the name of the verb, and so is its meaning: "Comes from the entrance of the well of the well." And he dwells. For in those days there he dwelt, and he is in the south of the land of Israel.

Verse 63

: to swim. to walk among the bushes

Towards evening. The sun brings near, and the opposite is towards morning, and in the morning because it comes out of our well, the well is good.
:

Verse 64

And she tasted and fell off the camel. In her will, as in "and he fell on his face" (Numbers 16:4), and the following verse: Late is early, because and she said to the servant and already said to the servant

Verse 65

: And she was covered. From the building, the first God was amazed at the female who was not found, and the second was amazed at

Verse 66

Verse 67

The tabernacle is his mother Sarah. A short way, the tabernacle is his mother Sarah, and so is "the prophecy encouraged the prophet" (Deuteronomy 2:15-8) "Your throne is God" (Psalms 40:7).

Chapter 25

Verse 1

Keturah. It is not a foreigner, because it is written and of the sons of the concubines whom Abraham gave to Abraham (Genesis 25:6), and in the word concubine, a slave girl, and this name does not apply to a male, and we can interpret it to refer to female concubines.
:

Verse 2

Verse 3

Assyrians. 11 For the Assyrians, whose ways are known, and the wise look from afar, and the right
: In my opinion, because they are names, and there is no title in them.

Verse 4

Verse 5

Verse 6

: Gifts. Money gave them east. Pi' to

the land of the east, and also "who will not serve him Nebuchadnezzar" (Jeremiah 27:8), : and east east east, and 11 to the place of the son of Ishmael and the first is correct

Verse 7

Verse 8

The word and the breath. The departure of the spirit from the body in one moment without torture or delay, do you not see "and he drew his feet into the bed" (Genesis 43:3), and immediately the breath and behold, all was dead and there was no death: it was dead, therefore it is written in the flood and the breath (Genesis 7:21) And Abraham died. He died in a good way.

And he will be gathered to his people. 11. Because he said about the honor of the soul, that while it is concerned with the body, it is as a separate part, and in separation from the body, the honor will be gathered to its people, 11. Because this is the law of the language, and the reason for his going in the way of his fathers is as if he would be united with them, and so on, "And you shall go to your fathers in peace": (Genesis 15:15)

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

: And in their castles. Palaces like the "castle of silver" (5:89)

To their nations. In Sorek, we find Amot, Umim, and to the fourth of the four, to their nations is added the fourth of the four, to their nations, and it is not the fourth of the four, "Balaamim" (Psalms 157) because it is rooted like "And nation from nation shall embrace" (Genesis 25:23), and the reason that it is in the fourth of the four, and in its absence, is the same, and they are two roots.

Verse 17

Verse 18

Above all his brothers: They are the singers and the saviors.

He fell. His share or fate, or most of the sons of Ishmael travel from place to place, as in "You will fall to the Chaldeans" (Jeremiah 37:13), and this is a bit far because his brothers are in the east and Egypt and Assyria are to the west of the land. It is possible that the scripture says about Ishmael that one of his brothers who fell died during his lifetime, because he did not : We knew the cause of his death

Verse 19

And these. After mentioning the history of Ishmael, he returned to mentioning the history of Isaac, who were Esau and Jacob, and 11 because he begot Isaac, who was like his father, and all who saw him will testify that Abraham begot him and 11 because he begot great and numerous, as in "they were born on Joseph's knees" (Genesis 50:23), and the testimony that he said: "And he sent him away from Isaac his son" (Genesis 25:6)

Verse 20

: from Mefedan. Field, and also in the language of Ishmael
: Sister of Laban. He is known and respected by his father, and is also the sister of Nahshon (Exodus 6:23).

Verse 21

And he pleaded. From the light side, because "they pleaded with the Lord" (Exodus 8:4) From the heavy side and the taste that the Lord desired: in their words

: And he answered. And it was agreed from Benin to act.

Verse 22

And they ran. From the language of the satisfied and the righteous double, and his brothers "like lightnings they will run" (Nahum 2:5), and sons were named after their last name and also "and you will strip naked of their clothes" (Job 22:6), and she asked: To women who had given birth, if such a thing happened to them, and they said no: and the taste and she said if so. The saying and the custom, why is it that I am pregnant in a strange way

Verse 23

And the Lord said to her, "By a prophet, or by Abraham himself, for he did not die until he had fifteen sons."
: Year
: And Rabbi. It is the verb, and so is "the son honors the father" (Malachi 1:6) and I will further explain this verse.

Verse 24

Tomin. In the absence of the root aleph, as in "If I have not served you for good" (Jeremiah 15:11), which means: I have given your remnant for good

Verse 25

,Yud Admoni. Added as Yud Aczeri
And there is no word like a cloak, only its entire meaning is like a cloak, and according to the opinion of others it is a cloak.
And they called his name. They saw him, and perhaps it means an act in itself, and this birth was a great wonder, because every human being comes out with a placenta that covers him, and behold, both placentas opened.
: One moment

Verse 26

: And his name was called. The one who calls or his father Isaac

Verse 27

He knows how to hunt, and the world is full of deception, because most animals are caught by deception. And Jacob became Esau, because he was a simple man. Esau was also a man of the field, and Jacob dwells in tents, and it may be interpreted as "dwells in a tent and with cattle" (Genesis 4:20).

Verse 28

: For he brings game in his mouth. He brings game in his mouth.

Verse 29

And he is tired. As in "in a weary land" (Isaiah 32:2), hunger and thirst

Verse 30

The one who feeds. It has no companion, and the taste is edible, and the taste of a Nazirite dish is only one of the two remaining ones, and they are two roots and the interpretation is different, and so is "not: my spirit is judged" (Genesis 6:3) with "nada" (Deut. 21:27).

Verse 31

A friend. In a verse like "The boy sent" (Genesis 38), "I lay down with my people" (Genesis 39:7), and the firstborn should take twice as much of his father's wealth, and the firstborn should always be superior to the younger: to rise up before him and serve him as a son to his father.

Verse 32

And the reason is, "Here I am going to die." Every day he risks himself when he goes out hunting, lest the animals kill him and he may die before his father.

Verse 33

Verse 34

And Esau despised. This is also the birthright because he saw that his father did not have ten, and many will be surprised that Abraham left him a great wealth, and as if they had not seen in their days a great rich man in his youth who came to poverty in his old age, and yet Isaac his father loved Esau for his needs, and while there was plenty of bread in his father's house, and he was honorable in his eyes, he did not sell his birthright for stew, and if his father ate delicacies every day, what was the taste, he said, "She brought me game," and why did Jacob not have nice clothes? And why did his mother not give him silver and gold in the way that he says, "Give me bread to eat and clothing to wear," and why did she not send him wealth and she loves him, because he was forced to look after the flock, and the verse that said "Yes" (Genesis 27:13) before his old age, and the faint of heart will think that wealth brings "And he increased, and greatness to the righteous," and behold, Elijah will prove it, and they will ask further why the Lord lacked wealth for Isaac, perhaps they will inform him why the light of his eyes was lacking, and they will not reject him with the rod of a preacher because he has a secret, and we should not search, because the thoughts of the Lord are deep, and there is no power in human reason to understand them. And so others have said, "Behold, he has sheep, because Rebekah said to him, "Go, please, to the flock" (Genesis 27:9) and it may be that he has a little sheep left, it is also correct to say, "Go, please, to the flock, to the place where the flock is."

Sold:

Chapter 26

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

And he kept my watch. There he included everything that he was obligated to keep from the commandments, laws, and teachings, and perhaps: the commandment "Go, go" (Genesis 12:1) also "Take your son" (Genesis 22:22) and the laws. They are the laws of God that a person should follow after his deeds, as I will explain in the verse Sha'tanez (Leviticus 19:19), and these laws are planted in the heart, and the Torah that he commanded himself, and his sons, and his servants, and in the verse: "And the Torah and the Mitzvah" (Exodus 24:12) Abram did well

Verse 6

And Isaac dwelt in Gerar. He did as the Lord commanded him.

Verse 7

For his wife, as in "lest they say to me" (Judges 9:44) because he feared a former slave, and so on, "And it came to pass, when Isaac was old" (Genesis 27:1), and the word "for he said" was omitted: lest they kill me, and so on, "because God has made me barren" (Genesis 1:15).

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

A hundred shea'arim. In the words of our ancestors, the late Shiur, because he found a hundred of the shea'arim of the seed, and it is a saying: "As a hair is in his soul" (Proverbs 23:7).

Verse 13

: and grew. Past tense verb

Verse 14

And she served. Slaves and maidservants who will serve him and it is a title of the name or a name like a virtue

Verse 15

: There are wells on two roads.

Verse 16

Verse 17

Verse 18

Verse 19

: Living water. That always springs up

Verse 20

: Asheq. Known in the ancients, only in the Bible it has no counterpart.

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

And they dug. They dug, and so on, "which I have cut down for myself" (Genesis 3:5), and so on, "when it is cut down" (Exodus 21:33): "a pit is cut down" (Proverbs 22:27).

Verse 26

Verse 27

Verse 28

: Between us. Plurality after plurality

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

: Beersheba. Is it called that on 2 Deuteronomy or is it another city?

Verse 34

: Judith. There and he did not beget from her

And in your name. She is a woman and has two names, and in the Bible there are hundreds of such names.

Verse 35

Bitterness of spirit. Each of them, and "Ya" from the word "rebellious and rebellious" (Deuteronomy 21:18), and in my opinion it is derived from "bitter as wormwood" (Proverbs 5:4), as a sign of bitterness of soul. And it is also written "For the daughters of Canaan are wicked" (Genesis 28:5) and this is the passage written that the children of Israel should guard themselves from the daughters of Canaan.

Chapter 27

Verse 1

Verse 2

: Here you go. As now.

Verse 3

Your weapon. It is possible that it is there in general and the individual is your bow and your bow, and the hanging trash where the arrows are, or your bow is like a sword and they are missing from your bow, "as a man is a man" (Dah"a 1a).

Verse 4

Verse 5

: And Rebecca hears. She would hear.

Verse 6

Verse 7

: Before I die. As in before I die

Verse 8

Verse 9

Verse 10

Verse 11

: Hairy. Having a hair, and the opposite is smooth, and it may be called so because the parts of the part are equal.

Verse 12

: ,Yushouni. Like Yasuvani from the owners of the multiplication
: as a deceiver. Double cut astray as a man who misleads another

Verse 13

Your curse is upon me. Do not be afraid that he will curse, and if he does curse, his curse will be upon me and not upon you, and this is the judgment of my words: the women and the arrogant mouths are upon me, remove your curse, and God forbid that the prophet should lie, only he is like that.

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Vertical. Who said, "I am he, and Esau your firstborn?" Others said, "I said in peace, and he raised his voice in the word of Esau your firstborn." And these are the words of the Spirit, because the prophets are divided into two parts, the first part is a messenger in the commandments, and the second part is the prophets of the future. And if they have to say something that is not proper, it will not harm only the messenger, it is impossible for him to lie at all. Here too, David is written about as a "man of God" (Deuteronomy 2:84) and said, "The Spirit of the Lord spoke to me" (Isaiah 23:2), confusing his words with Ahimelech and saying, "And the vessels of the young men shall be holy" (Isaiah 1:21-6) for the sake of the hour, also Elisha who said to Hazael, "Go, tell him, 'Live, you shall live'" (Isaiah 42:81) even though his meaning was that you shall live from this illness, the Lord showed me that he would be killed, to the point of vanity, "Go up and prosper" (Isaiah 22:15) through moral instruction, and so did Daniel say, and so did Micah say, "Beware of those who hate you" (Daniel 4:16), and to be In contrast to the name of God, he sought a way, and so Abraham said: "And also a covenant" (Genesis 21:12), "And we bowed down and returned" (Genesis 22:5): and it ate from my side. As in "My God remembered me for good" (Nehemiah 5:19), and the thousand root

Verse 20

Verse 21

And I continued. It is easy for the tongue to be light.

Verse 22

Verse 23

Verse 24

Verse 25

And she ate from the hunting of my sons. The alpha sign of the Medved, and behold the one that is hidden after it under the alpha root, and so "I said to God, 'I will be your God'" (Psalms 44:10).

Emphasis on the noun "Tiberakni" (Genesis 27:19) for the lack of the additional noun, such as "Yasuvbanah" (Deuteronomy 20:10) and "Yashuronnani" (Hosea 5:15)

Verse 26

Verse 27

: A kiss with a kiss on the hand or shoulder or neck and without a kiss on the mouth

And he rested. At the entrance of the Ris for the sign of the river, and also "and his heart was moved" (Isaiah 7:2), "and he rested in all: the border of Egypt" (Exodus 14:10), and all of them are from the two that are seen

See. He spoke with his heart, and there was a good smell in his clothes when he thought in his heart that he had done it and he came from the field, his clothes smelled like the smell of the breasts of the wild olives because it is possible that this deed was done in the first month.

:

Verse 28

: M"M"M"Ta. He draws himself and others with him, and so does "I will give my firstborn iniquity" (Micah 6:7).

Verse 29

: To your brothers. The sons of the

concubines: Your mother's sons. Esau and his sons

Cursed is your blessing. Each one of your blessings is like this: "And the righteous will trust as the ungodly" (Proverbs 28:1) and many: Thus, and thus, and from your blessings.

Verse 30

Verse 31

Verse 32

Verse 33

Who then? Who is this and where is it? It is two words: and

and and blessed be he, because he is a past tense verb, and if he were in a great way, he would be in the future.

Verse 34

Verse 35

: deceitfully. Not telling the truth

Verse 36

:Heki. Like truth and also "Heki is my brother" (Genesis 29:15) : He called. The one who called his name was Jacob and followed me. Like deceit and also "followed me" (Mt 2:19), and it may be a derivative of "followed the heart" : (Jeremiah 17:9), and followed turned the plain : You have left me with you, and it is a verse from "And I have left you of the spirit" (Numbers 11:17).

Verse 37

They are the ones I gave you. With my blessing, I also gave him a word, some say, because therefore with an alpha: at the end of one word like now

Verse 38

Verse 39

Verse 40

And it will be as you descend. As you descend, and they are in the second verse, and in the first verse, as in "I will speak in my words" (Psalms 55:3), and the meaning is as you descend to the place where He will have mercy on you.

And you broke it. A section from the mountain range (Mt 19:11), and from them, "Pirkathu" (Sh 1:4:18). There are several difficult questions in these blessings. If the blessing was a prophecy, how could he not know whom to bless? The wise men of the generation answered that God told him when Jacob came, bless him. If that were the case, Isaac would have said to Esau, "The Lord has commanded me." Furthermore, why did He bless Esau because he cried? Others said that Isaac was not a prophet, and his blessing was not fulfilled. These too were mistaken, for the Scripture says, "And the Lord appeared to him" (Genesis 22:2, etc.). David also said, "And do not be afraid of my prophets" (Dah 1:16:22). Others said, "What use is there in these words after his thoughts were on Esau?" And this matter was doubtful to him, because he saw, "The voice is the voice of Jacob" (Genesis 27:22), and he blessed whichever of them would be, because his sons were both of them. And how did God say, "The young man will serve the young man"? (Genesis 25:23), so Isaac said, "And you shall serve your brother," and the wise man rejected this question with a broken reed, because he found "And he went to the land from the presence of his brother Jacob" (Genesis 36:6) and here he forgot "And they bowed down to the ground seven times" (Genesis 33:3), and it is right in my opinion that the prophet's blessing is like a prayer, and the Lord heard his prayer, because the main thing is the blessing on their seed, and those who sleep and have not awakened from the sleep of the wicked will think that we are in exile in Edom, and otherwise it is not so, only Edom was under the hand of Judah, and so it is written, "And Edom transgressed under the hand of Judah" (Genesis 22:52). Also Joab cut off every male in Edom (Genesis 21:16), and because under the hand of Judah they rejoiced on the day of our hand, and the Lord says to the Babylonians, "Awake, awake to the foundation thereof" (Psalms 116:7), and it was even harder for Israel to be humiliated when Edom humiliated them because of their evil, and so was the sixth taste and the joy of the daughter of Edom" (Lamentations 4:11). 21), and so "Do not rejoice over the children of Judah" (Obadiah 1:12), also in the days of Hyrcanus the Elder, they were called the guardians of Jerusalem, and they were brought in under the covenant of circumcision, also in the days of Agrippa, when Jerusalem was captured, the Edomite armies came to help Judah, and the nation that we have exiled is from the seed of the Gentiles, and so the translator said, "and from the hand of the Gentiles" (Numbers 24:24), and it is the kingdom of Greece itself, as is said in Daniel 24:24, and there are people in the world who believe in a new faith, and when they believed in the days of Constantine that the whole religion was new and there was no one in the world who would keep the new Torah except the Edomites, therefore today the people of Egypt, and of Ba'a, and the land of Elam are called Ishmaelites, and there is no one among them who is from the seed of the Ishmaelites, but only a little later.

Verse 41

: And they cursed him. Enmity and "and cursed him" (Genesis 44:23)
And Esau said in his heart. It is possible that he revealed his secret to one of his lovers, and it was through prophecy that he was the first.
:close

Verse 42

Comforted. The word "Nehama" means comfort, and this reason is his comfort that he will be able to kill you. And the Gaon said the word "Ved" means: in Arabic

Verse 43

Verse 44

A few days. Like "days shall be his redemption" (Leviticus 25:29) few years and the few
: Less than ten

Verse 45

Why should I care? She was afraid that he would kill each other, or they would kill him, if he killed you, and there was a demand.
: That on one day they both died

Verse 46

A little bit of my life. Like the opposite, and so "it rose up in Judah and was cut off" (Isaiah 7:6) and so the scripture said "Where are you the end" (Ibid. 16).

Chapter 28

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

And when Esau heard that Isaac had blessed his brother again, and commanded him not to take a wife from the daughters of Canaan, he went to his uncle and took his daughter, and named her Bishmath, also Mahalath, like Jethro, who, in my opinion, is a lover. Sister of Nabiyoth. He was more honorable than his brothers, or because God gave Ishmael many wives, and this was his sister.

: Nabiyat

Verse 10

The Gaon said, "And Harana went to go, and not only as it means, and returned to the well that he encountered on the way: and he did not go in one day, because on the way he went."

Verse 11

And the meaning of the opening verses of the Book of Genesis is in the place. The words of Moses, and the meaning is in the place known today, and so Hosea said, "And there he will speak to us" (Hosea 12:5) because he prophesied about Jeroboam son of Joash, and he was in Bethel and spoke many words for him and for Amos, and in the book of Amos it is explained and through the simple method it is not possible to be and it is hurt, like "Do not hurt me" (Jeremiah 7:16) because we did not find in the Bible where the name is called and do not set your heart to seek from another place (Esther 4:14) because it is not at all about the name and the word of another: forever

: From the stones of the place. Taste one of the stones of the place

From his beginnings. Plural language like "his feet" (Ruth 3:4 and 14), and the Tima of Rabbi Shmuel Sha'rab: Human dreams with the dream of prophecy

Verse 12

And the way a ladder can be a symbol, or it is a sermon on a number of types, and Rabbi Solomon of Sephardi said that a ladder alludes to the upper soul, and the angels of God are the thoughts of wisdom, and Rabbi YHWH said that the meaning of a ladder is that His prayer ascended by it, and His salvation descended from heaven, and these interpreters did not see the prophecy of Zechariah, Amos, and Jeremiah, and the meaning is through a parable, because nothing will perish from the Lord, and the words of a lowly one are suspended in the upper ones, and as such a ladder between them that the angels ascend by it to announce the things that have happened on earth, thus it is written, and other angels descend to fulfill the mission of the Lord, like the way of a king with his servants.

:

Verse 13

Verse 14

: And he broke forth. Like a verb, and so "and the man broke forth" (Genesis 33:3).

Verse 15

Verse 16

Indeed, there is a God. The reason for this is that they will find places where they will see miracles, and I cannot explain why: it is a wonderful secret.

Verse 17

But if it is a house of God. Let a man pray there in his time of need and his prayer will be heard, for the place is chosen. Many will wonder how Jacob erected a monument, and behold, they have forgotten that Moses erected twelve monuments, and the Scripture did not forbid any monument there, only saying, "You shall not set up for yourself a monument that he hates" (Deuteronomy 16:22), and when I came to: Its place is in the hands of our fathers.

Verse 18

: And he poured oil on her head. To recognize her in his return.

Verse 19

Verse 20

Verse 21

And it was a taste, and it was the Lord my God. This is the honorable name, for it is written, "And behold, the Lord stood over him" (Genesis 28:13). And in these names you will find us.

Verse 22

And the house of God will be a place of prayer for me, and I will set aside a tithe there from all that you give me, to give to those who are worthy to receive it in honor of the Lord, and to be a Levite who tithes the way, because there is no requirement in the Torah: A man should tithe from his sons, only a tithe of cattle, sheep, and grain.

Chapter 29

Verse 1

Verse 2

And fear. A foreign word because the word is derived from the Hebrew word "Yo" and

From the letters of the throat, which is a sentence to expand what is before them, and it is not appropriate for a person lacking the "V" the, to say so with the members of the "Yo"d, which are the signs of the servants, and in my opinion, when they wanted to say "From the beginning" On the weight of "And he sat down from him, and I saw that the "A" was missing, and it was also impossible for the "A" to be visible at the end of the word, and it would remain in the hirak under the Yod, and its weight would be "And he sat down: in his greatness" (Ezekiel 37) and it would be mixed with the tongue of Yar, so the Yod opened it.

Verse 3

And the shepherds rolled away the stone.

Verse 4

From where. A question about a place, and to say without a noun is not possible, because then it would be nowhere. It is also found with a noun: "They are from where" (Isaiah 41:24).

Verse 5

Verse 6

: And behold, Rachel his daughter came. From Ra'a, which is an adjective like a verb.

Verse 7

Verse 8

Verse 9

: And Rachel came. From above and it is a past tense.

Verse 10

Verse 11

Verse 12

And Jacob told Rachel. It was late and he tasted it, and Jacob already told Rachel, and after that he drank and many like him.
:

Verse 13

: All these things. Words of blessing

Verse 14

: New days. I have already interpreted it.

Verse 15

: Your reward. On the weight of the brick kiln (Exodus 8:8)

Verse 16

Verse 17

Softness. As it means, and some ask why it was so, because they thought that God's thoughts were like their thoughts, and all creatures deserve their form to be equal. And Ben Ephraim said that it lacked an aleph and its taste, long and it lacked an aleph, a beautiful appearance, like "and the border was drawn" (Joshua 15:9). Every limb is like an eye, and the nose and mouth are beautiful: and the appearance of everything is beautiful or a reflection on the face that is seen.

Verse 18

Verse 19

Verse 20

And Jacob served Rachel. For Rachel's sake.

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

: This is the full week. Seven days of feasting. And this is for Leah.

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

: Love me. In the beginning of the Bible, such as "lest evil overtake me" (Genesis 19:19)

Verse 33

Verse 34

: Personal companion. As in "And we will accompany you" (Numbers 18:4).

Verse 35

This time I will thank God. As for this time, because I have four sons, I will thank God because I will not desire to have any more, as the saying goes, I will thank the Lord who gave me all this and will provide for me, therefore I stand: Birth

Chapter 30

Verse 1

: Give me sons. That you may pray there as your father did.

Verse 2

I am God's ass. As if I were in the place of God. Perhaps he prayed and the time for his prayer to be heard did not come.
:

Verse 3

: And I will build. It is explained in the words of Sarah.

Verse 4

Verse 5

Verse 6

: Discuss. The noun is stressed for the lack of the additional noun.

Verse 7

Verse 8

Twisted. There from Benin we act, and its taste is like a man who wrestles with another and twists to defeat him in order to "be defeated" (2 Sam. 22:27), and its taste is the remembrance of God, for to the honor of the Lord I have given my handmaid, to overthrow him, or the Lord help me in my struggle.

Verse 9

Verse 10

Verse 11

Gad. Two words and the alpha is missing, and so on in all, and so on in what (Ezekiel 29), as it is explained in Ezekiel, and the meaning of
Gad is a troop because it has a troop of sons, and 11 Shefi Gad Mazal Tov as it is in the language of Ishmael, and like it is "who prepare the table of Gad" (Isaiah 51) and it is like the 22nd Gad, and the correct one: being like the hosts of heaven

Verse 12

Verse 13

: In Ashery. For Ashery

Verse 14

Dudaim. The translator said Yabruhin, and so they will be called in the language of Ishmael, and they have a good smell, and so it is written, "The Dudaim gave a smell" (5:74), and they are in the form of a human being, because they have the form of a head and hands, and I did not know why they would be useful for pregnancy, because their birth happened.

Verse 15

: Under your son's uncle. Change and hire.

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

: God has made me a slave. As a reason, He has given me a portion and has no brother in the Bible, He will make me a slave. He will make me a slave, and his slave will always be my slave, as in "My son, I have built a house for you to be a slave" (Jeremiah 14:13), "And like him, my sons will come out of me" (Jeremiah 14:20), "They will come out of me, and they will bring me in" (Psalms 111:40). All of these are continuous verbs.

Verse 21

And after that she gave birth to a daughter. For with Zebulun she was of one womb.

Verse 22

Verse 23

God gathered my disgrace. As the reason for cutting off, so also "And joy and age were gathered" (Isaiah 16:10) and others said that God saw the disgrace that the women were dishonoring me for being barren and as if they were gathered and joined together before God, and behold, Jacob had twelve sons born in seven years and when the ancients counted their sons six months and days in number, and it is possible that Leah gave her maidservant to Jacob before Naphtali was born, Rachel also conceived before Zebulun was born, and Dinah also we do not know when: she was born

Verse 24

Verse 25

Verse 26

For whom I served you, a priest. Return to my wife, not to my children, as in "and put the blood of war in peace" (Mt 1:25).

Verse 27

: I guessed. Like I tried because he was going towards snakes and he had teraphs.

Verse 28

The feminine imperative is pronounced "Remember me, O God, for good" (Nehemiah 13:14) and "Peace be upon you," as well as "Whoever the mouth of the Lord will hear" (Isaiah 22:2), and the accents of the "kof" are swallowed up by the noun, as in "Whoever: He will hear his heart" (Exodus 25:2).

Verse 29

Verse 30

For my feet. For my feet, because it is the way of people to say that someone has good feet, and the reason is: You have been blessed since the moment I came to your house, the Lord has given me something more, and I have found it lacking.

Verse 31

Verse 32

: Moles on the foot and the taste of a mole that has been bitten by the foot

: And dots. That has dots, and hail. A hail cut that has white moles

And the word "telo" is a general term, and it is derived from the word "balut" and "metulait" (Joshua 9:5), and the meaning is like "shumit" and the meaning of "every lamb is spotted and spotted with a goat," and it is also written, "a lamb is like a she-goat and a she-goat is like a goat" (Deuteronomy 14:4). And another: "that there is a general term, here is the meaning of every lamb is spotted and spotted and spotted and all the lamb is brown." It is blackness, and it is possible that blackness is called so because of the brownness, because blackness is more brown

than white: and the goats are spotted and spotted. Spotted and spotted and spotted

Verse 33

: Which is not spotted or motley. Spotted and spotted and spotted : In goats. Males and females

Verse 34

Verse 35

And he removed that day the goats that were speckled and spotted. He interpreted the speckled and spotted.

The spots and the spots. The words "the spotted and the spotted" and this is the meaning of everything that has white in it and every brown sheep, a black sheep, and it is an adjective, like a verb, and its meaning is "a kind of heart" (Proverbs, hand and hand), and the word "remove from there" is a verb that is used to remove from there, and these are my wages, and the words "and put them in the hands of Jacob's sons," only and he put a three-day journey on Laban, and this "and" is not correct, because Jacob does not have a son older than Reuben, and he does not yet have seven years, and so according to the parasha, "remove from there" as the language of the commandments means, and the meaning is "and there will be my wages for those who remove them."

And my righteousness answered me. It will testify before you when you come and see my wages, and it is the flock that I will separate for myself, if you do not find the goats and the she-goats ring-spotted and speckled, and the sheep are black.

It was stolen from me, and behold, you took away from the flock every speckled and spotted, and every brown among the goats.
: In the clouds

And Laban said, "Behold, the LORD God is like a goddess, and he removed it that day." Laban removed it.

Verse 36

: And there he was. He is also white.

Verse 37

: Easy. At the entrance of the Kof because it is nearby

The white is hazel and chestnut. They are trees, only the adjective is wet, and the Gaon said that hazel is almonds because: it was called so in the language of Ishmael, because the two languages and Aramaic were from the same family.

: The white one reveals. Who revealed the card, like "He revealed the fourth" (Isaiah 55:10)

Verse 38

: Split. The meaning is small cuts: with a fork. The

place where the water was gathered so that the sheep could drink there:

and they were joined. Here the masculine and feminine words are joined, as in "and the cows were joined" (Isa. 1:12).

Verse 39

And they were angry. They were angry, and this word came with a strange dot because of the throat sign, and it would have been appropriate to be like "And they sat down to eat bread" (Genesis 37:25). And do not be surprised because he said about the sheep, "The tongue and the horns" because the rule of the tongue is to distinguish between males and females in the singular, only in the plural not: "They will feel."

To the sticks. From the sticks and many will be astonished, and will say that this is a miracle, and indeed it is one of the miracles: the history and the judgment are the same, even the woman who was created in the image of the angels.

: And the Taluim. They are the Brodi because there is no rule there.

Verse 40

And Jacob separated the flocks. And he did another thing, that he separated the sheep, and chose from them every striped and every brown, and set the faces of the flocks toward them until they calved. And behold, he had flocks by themselves, and he did not put any white sheep in them, and he put his flocks in later, because he separated the flocks from his own flocks.

Verse 41

: The flocks that are tied. In the days of Nisan, and all that you give birth to, may they be strong and healthy.

Verse 42

: And in the covering of the sheep. They are in the days of Tishrei, and for this reason Jacob made sure that Laban would not feel anything about the sticks.

: The wrapped. There is no power in them as "their soul is wrapped in them" (Psalm 17:5).

Chapter 31

Verse 1

The words of Laban's sons. God had male sons, and so He says, "And he gave them into the hand of his sons" (Genesis 30:30).

Verse 2

Verse 3

Verse 4

Verse 5

The face of your father. I saw in his face that he is not my people as he was yesterday, or he will not return to my face: as "the face of the Lord is their portion" (Lamentations 4:16).

Verse 6

Verse 7

The Tal B. is a foreign word, because the twelfth syllable is weak, because its main purpose is to emphasize, as in "And he called them Elijah" (18:27) through mockery of ten people. From the phrase "He numbered the people" (2:24a) and the meaning is ten in number, or mentioning ten. , for being the total of the account

Verse 8

And the one who said "Akadim" will be your salary, it is known that he changed his salary to take "Akadim" alone, and so on: otherwise we will go ahead.

Verse 9

And God saved. As the reason for "and they saved the Egyptians" (Exodus 12:30), and both of them are from the verse "Please save me" (Genesis 22:12). And if it is a little far-fetched, and what Jacob said to his wives is also true that he saw a dream, because God will help him strengthen the flock and give birth even without rods. This is in

Verse 10

Verse 11

Verse 12

Verse 13

I am the God of Bethel. God tasted of Bethel, and so was "the tree of knowledge" (Genesis 2:9) good knowledge. : and bad

Verse 14

Verse 15

Because we sold it. As if we sold it, he did not do as the fathers do with daughters, he only said, "Guard my sheep and take it." : My daughters are in your intoxication

Verse 16

Verse 17

Verse 18

: Procurement. Property segment

Verse 19

And Laban went to shear his sheep, which were in the hands of his sons, three days' journey away, as it is written: And he told Laban on the third day.

Therapists. 11, which is a copper vessel made to know the parts of the hours, and others said that the wise men of the zodiac have the power to make a shape at certain hours, and their evidence is, "For the Teraphim speak evil" (Zech. 10:2), and according to the verse, this is not so, and the closest thing to me is that the Teraphim are in the form of humans and are capable of receiving superior power, and I cannot interpret it, and the evidence that the Teraphim are so, the Teraphim whose name was Michal, the daughter of Saul, in the staff until the guards of the house thought that they were David, and the verse that said, "There is no ephod and Teraphim" (Hosea 3:4) has two interpretations, one that said there is no king and no ruler in Israel, because God did not choose a king only from the family of David, therefore it says in the second verse, "And they sought the Lord their God and David their king" (ibid. verse 5), and there is no sacrifice and oblation 333, and there is no ephod that the worshipers of Baal make in the image of the ephod of Moses, therefore it says ephod and not ephod, as in "The ephod was brought" (Isa. 23:9) "The ephod came down in his hand" (Ibid. 23:6) is not an ephod that Moses made, and in its place we have explained with complete evidence, if the Lord concludes in Eli and the second verse that they should not serve the Lord, and not in the same way, and behold, the Teraphim called them Ben Elohim, and in the same way Rachel stole them to nullify the same way from her father, and if that were the case, why did she take them with her, and not hide them on the way, and the relative who was her father's son knew the zodiac signs, and she was afraid that her father would look at the zodiac signs to know which way they fled

Verse 20

Jacob did not steal anything except his own knowledge, for the essence of knowledge is in the heart.

Verse 21

Verse 22

Verse 23

Verse 24

And God came to Laban the Adamic. First, he touched him, and then God came, and then: I have shown you many like him, and the name came to Jacob's honor: from good to bad. That you may think that it is good for him, you will not speak to him to return it.

Verse 25

And Laban stabbed his brother. With his brother

Jacob's tent draws itself and follows his people, and so he and Jacob pitched his tent in the mountain, and Laban pitched his tent with his brothers in the mountain of Gilead.

Verse 26

Verse 27

Verse 28

: The failure of Esau. The verb is a noun and it is adverb, and this or that is omitted.

Verse 29

God has power: "There is no one as mighty as a ram" (Psalms 5:5).

Verse 30

Nesuf. The verb name is derived from the construction nefaal, as in "If we fight, we will fight with them" (Judges 11:25): and the word nesafat, like the desire, and so it will be devoured (Psalms 17:12).

Verse 31

Verse 32

It will not happen. I will only kill him and YHWH is the path of prayer, therefore Rachel died on the way, if so, let me know: Who prayed for Pinchas' wife?

Verse 33

And Laban came into Jacob's tent, and into Leah's tent, and into the tent of the two mothers. Whether there was one tent for both of them, or in the tent of each of them, and then he returned a second time to Leah's tent, and yet he came out of Leah's tent, this is also true that there was a tent for Jacob between Leah's tent and Rachel's tent, and the closest thing to me is that the scripture took a short path, and delayed mentioning Rachel's tent, and so it was in Jacob's tent, and then in Leah's tent, and then in Rachel's tent, and then in the tent of the two mothers, and the reason he searched in Jacob's tent, and in Leah's tent, and in the tent of the two mothers, and did not find anything, because there was nothing there, and when he came out of Leah's tent, and came into Rachel's tent, it is said: The tents were already there, you took Rachel and put her in the camel's bed.

Verse 34

And in the fourth century, the camel was like a camel, and the correct one in my opinion is the camel's camel, as in "They sent a camel to the governor of the land" (Isaiah 16:1) and also "in chariots" (Ibid. 620), and the custom of the camel or the one riding on it is called the camel's camel, and here: Rachel took the teraphim and put them in the place where the camel's camel was: and she sat on them. And she was not in the tent

Verse 35

Verse 36

: Because you have been inflamed. And so "the poor will be inflamed" (Psalm 10:2).

Verse 37

Verse 38

Verse 39

I will steal it. If there was plunder, the sin would be on me, and Pharaoh would be like it. I stole a day. The Lord added, "I filled it" (Isaiah 1:21), and so it is stolen day or night: "From my hand you will seek it."

Verse 40

Verse 41

Verse 42

And the fear of Isaac. Isaac's fear of the Lord is what benefited me, for the father's righteousness will benefit the son. The empty noun is another and it is a noun, it will be found with the singular masculine and feminine and with the plural, and so the noun is indeed also : Free

Verse 43

And he continued to explain: And what shall I do for my daughters? And what shall I do for them?

Verse 44

Verse 45

: A tombstone. Who placed it?

Verse 46

: Gal. Let stones be rolled there until they are joined together, also called Mitzpeh

Verse 47

Verse 48

Verse 49

: And the taste of the tzaffah of the Lord. As the Lord fears, so too "Tzofah I have given you" (Ezekiel 3:17). For we are hidden, that every one may be far from his fellow, and not fear him, the Lord seeth him: And because he said, Return unto Laban, Jacob called it Mitzpeh, because he said unto him, Zephath.

Verse 50

If you torture my daughters. The Gaon said, meaning, if you do not lie with your wives, and this is a foreign language, there is no one like it in the entire Bible, and if it were as it means, what harm would it do, and the reason is that it would not do them harm: and he would force them into something they do not object to, and the translation is by Gilad Yagar, the Dota.

Verse 51

Which I shot, he and his brothers shot stones from the section "shot into the sea" (Exodus 4:15), and hands to: One place

Verse 52

"I will not pass over. A covenant is a wave, like "a law has passed,
and a reason for evil to do evil, and there is one who says, "You shall not pass over to me to do harm to me, so will I."

Verse 53

Each one said, "The God of our fathers, let him judge between us." And Jacob said, "The God of Abraham," and Laban said, "The God of Nahor, the father of his father, who was a servant of Obed," and so Joshua testified.

And Jacob swore by the fear of his father. In whom his father was afraid of him, and some say this fear is an allusion to the day:
The binding and not far off

Chapter 32

Verse 1

: To his sons. They are the sons of his daughters.

Verse 2

And the angels of God met him. To help him on the way, and he alone saw the camp of angels around his camp, therefore the name of the place was called Mahan, after the names of two of his and one of the angels.

Verse 3

Verse 4

And he sent. Behold, we know that the land of Edom is between Haran and the Land of Israel, and this is a reply to the Gaon: who said that Sinai, Seir, and Paran are close by, and these are the angels who are his servants.

Verse 5

Thus shall they say to my master. He said thus to them, until it is clear to them that he is his master, and they speak with him on the way.

: Slave morality

And then until now. The alf marks the desert, and the missing noach that follows it is under the alf of the root, and so on, "I love you, love" (Proverbs 8:17), because it is difficult for the tongue to pronounce the two alfs and it is from the construction: easy

Verse 6

: Ox and donkey. Species name

And I sent to say, "For I desire to do all that he commands, and this is a reason to find favor."

Verse 7

: Also going towards you, who was told that you were coming

Verse 8

: [And it became difficult for him] This is the word from the heavy construction like "And it became difficult for you" (Deuteronomy 28:1-2).

And it is opened. The Yod is opened for the letter nero that follows it, as in "And Moshe" (Exodus 19:20).

Verse 9

: Camp. Male and female as a home and a place, and the camp that remained was for the Plata. Perhaps they will escape, or the wrath of his brothers will be turned away by his striking the one camp, or a wind and salvation will come to them from God, and like it, "If you strengthen Aram against me, you will be my salvation" (2 Sam. 14:11), and what Rabbi Solomon said about his escape being forced upon him is a path he taught, and if the Lord said to him, "And your seed will be like the dust of the earth" (Genesis 28:14), he did not know whether it was about these or about others, for behold, when Joseph was sold, Jacob was alive and he did not know, for the prophet does not know the hidden things, unless the Lord reveals them to him, and Elisha said, "And the Lord has hidden them from me" (2 Sam. 4:27). This is also an answer to those who ask how Jacob was afraid and the Lord promised him, and he says, "And I will be with you" (1 Sam. 3), this is also a word of mouth and good will be with you, perhaps he alone will escape, and we also know that (Genesis 33) every sin, small and great, is according to the one who does it, therefore the sin that is small to great is called great, And Jacob feared lest he had sinned or made a mistake in his thought, and because of this the Lord would not be with him. And do not be surprised, for behold, Moses is not there, and because of his mistake He sent an angel to kill him, above him, and He sent him to bring Israel out of Egypt.

Verse 10

Verse 11

I have become small. Like "I also could" (Genesis 30:8) and the meaning is less and less, until you do everything with me.
: The graces, and I have already explained grace and truth

Verse 12

And he prepared. Serves himself and then with him, as in "and two men, captains of bands, the son of Saul" (2 Sam. 4:2), and so he prepared and struck a mother upon her sons.

Verse 13

Verse 14

Verse 15

Two hundred goats. Of the flocks, ten of the females, four of the bulls, and two of the rams, for he knew their genealogy.

Verse 16

Verse 17

And you shall put a distance. The parable, and close to it, "For the wind was there" (Exodus 8:11), the parable between a blow: and a blow like "And the wind was there" (Isaiah 1:16:23)

Verse 18

And I asked you to say, "As I have loved you" (Deuteronomy 15:16).

Verse 19

Verse 20

: Also all those who walk. For there are five there.

: At your departure. The Tzadik opens for the sign of the throat and if there is none like it

Verse 21

For Jacob said in his heart, "And these are the words of
Moses, and I will cover and hide my face, and his face was angry, and so on, "And her face was no more" (Isa. 1:18).

Verse 22

Verse 23

And he crossed the ford of Jabbok. He crossed first, and then he took his wives and children and crossed them, and behold:
"And he crossed already crossed, and returned at the end to ask if there was anything left."

Verse 24

Verse 25

: And he dusted. A division of dust, until dust rose between them
until the dawn. Until the night's darkness was gone, and "for the dawn is the height of light and is visible in the clouds:
before the sun rises, and so "which has no dawn" (Isaiah 8:20).

Verse 26

: Because he cannot. The angel

And he touched the palm of Jacob's hand.

: And he stuck. Like "lest my soul stick out of you" (Jeremiah 6:18), the palm of the thigh was removed from its place

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

In the sinew of the thigh. It is known when our ancestors copied it, and there is no doubt about it except for the ignorant and the chronicles that interpret it as a limb. And they interpreted the thigh as a female circumcision to know that this is the angel who appeared to Jacob that it is a body. It will be clear to you if the Lord opens your heart in the verse, "For my name is within him" (Exodus 63:21).

Chapter 33

Verse 1

Verse 2

And there Rachel and Joseph at last, perhaps they will escape because of his love for them.

Verse 3

Verse 4

The sermon on the points "And they gave him drink" is good for the ancients of demons, because in the simple way Esau did not think: to do evil to his brothers and the witness and they wept as Joseph did to his brothers.

Verse 5

Who are these for you? Who are these with you? or Who are these yours? They are: Hanan. Like Nathan, and like him, "We have mercy on them," (Judges 21:22), also Hanan, like them

Verse 6

Verse 7

Verse 8

Who is yours? Who will ever find a man, and who is it to whom you sent all this offering, or who is in your mind?

Verse 9

Verse 10

: Please do not. My lord, do not say so, and I have already informed you of the grammar of the predicate as if seeing the face of God. An angel, and many commentators say that the angel came to Jacob to strengthen his heart so that he would not fear his brothers, for behold, the angel cannot do it, even though he is a human being, and there is no word of a covenant with God like "And Abimelech ruled over Israel" (Judges 9:22), because there is no "people" like "upon", only the meaning of a covenant is to be considered with the angels, and if people are covenanting, and ask, let them ask what is the reason and the sun rose for him, and does it not shine in one moment throughout the world, and your question is in vain, because the time of the sun's rising in every place will change, and behold, between Jerusalem and this country in which I am associated is the Pi, and its name is Luke.

An hour and a third of an hour, and twelve degrees wide, and this is clear without a doubt, and he was lame: he used to walk on one side, and therefore he remembered the matter.

Verse 11

Verse 12

She went. Some say it is a command, like "the boy sent" (Genesis 34:8) and "they fell upon us" (Hosea 10:8) and we will go. All of us and I will go before you, I will not move from you, and it may be like "and we will go from the river: he" (Ezra 8:1) All of us and I will go before you

Verse 13

The children are tender, for the eldest of them is twelve years old and has a number of days of Aul. Like Aul, he will lead (Isaiah 41:11) And behold, the pregnant women on whom the young ones have come, therefore they were called Aul: And I will cause them to be protected, lest they come to harm: And they will be beaten, and if the leaders beat them, then all the flock will die.

Verse 14

: I will manage. As I will manage with them.

: Latin. The plural is added or the singular is used for the purpose of the work.

For the sake of the gift, which is my work and is close to me, because the word for the work is whatever a person can do with his strength and authority, the word "merchant" is also called this, as in "if he does not put his hand in the work of his neighbor" (Exodus 22:7), and from this is derived the word "angel", because it is under the authority of the sender, and it will be for the purpose as in "And the Lord blessed you at my feet" (Genesis 30:30) and it may be for the purpose as in the sense: that he led them on their feet

Verse 15

: And a reason for this. I don't need it.

Verse 16

Verse 17

Verse 18

And Jacob came in peace. The adjective and the meaning are that he came in peace, that no incident happened to him, but now he will begin: to tell the story of Dinah.

Verse 19

The plot of the field. A portion of the field, and this is what is written to announce that the Land of Israel has a great advantage: "And whoever has a portion in it is important as a portion in the world to come."

Verse 20

And the wise man said, "And he called him Elohim of Israel." For it is said that Elohim is the God of Israel, and it is true that it is the name of the altar, and so Moses called the altar "D' Nesi" (Exodus 17:15) because of the miracle that Hashem performed in that place, and so when the Shekhinah returns to Jerusalem, it will be called D' Shema (Ezekiel 5:11).

(33), and also because God helped Jacob, he called the name of the altar where God served the God of Israel, and the reason is that it is strong and sturdy.

God of Israel. Who saved him on the way and brought him safely to the land of Canaan, for there is Shechem and Succoth, and in my opinion it is possible that he stayed in the city of Shechem for many years, because Dinah was not yet seven years old, neither was Simeon and Levi.

: They were small

Chapter 34

Verse 1

: And Dinah came out. Of her own accord.

Verse 2

: And he answered. According to her custom, because she was a virgin.

Verse 3

: And he spoke to her, speaking soft and comforting words.

Verse 4

Verse 5

: Because it is unclean. Shechem

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

A disgrace for generations, and this is a shame because he has done abomination in Israel.

And they tasted and spoke what was unclean, and they spoke to Shechem, who was unclean, their sister, because we find "his words of peace": (Genesis 37:4) as if he spoke to him, or the taste of "asher" because they answered deceitfully for what was unclean.

For him, the circumcision of the flesh and its taste is something to be honored, as well as "the circumcision of the lips" (Exodus 6:12), "the circumcision of the ears" (Jeremiah 6:10) for the sake of the extra, and those who say that the Lord said to Abraham "and he was blameless" (Genesis 17:1) and in his words, here it is lacking, the matter is reversed, and behold, the animals will prove it, and if they say: Why was something cut off in the sight of the Lord, the navel will also prove it

Verse 15

Verse 16

Verse 17

: Our daughter. Because she is small, and they speak for their father.

Verse 18

Verse 19

And not another. It is not grammatical, like "and another until now" (Genesis 12:5), only from the heavy construction: the stress, and it is a past tense verb on the scale "Blessed be Naboth, God and the king" (Genesis 12:13).

Verse 20

Verse 21

: Whole. They are at peace :

Wide-spread hands. Places like "Your hand shall be strong" (Deuteronomy 23:13)

Verse 22

The phrase "For it shall come to you" (Jeremiah 14:7) and the missing Noach after the letter serving under: P" a the verb

: In circumcision. It is explained, and behold, they thought evil of Jacob and his sons, saying of their possessions and their possessions

Verse 23

Verse 24

Verse 25

On the third day. Third is a hard day for the world, which is half of the square, and this is the deed that Simeon and Levi did, according to their brothers, as it is written, by deceit, and they are all the sons of Jacob, and Jacob was angry with Simeon and Levi, because they killed the men of Shechem.

Verse 26

Verse 27

Verse 28

Verse 29

: And all that is in the house of Pi, in the house of the morel, or in the house of Shechem.

Verse 30

When is a story told? When is a story told like people, and a story told is a little, therefore Rabbi Aharon the priest, head of the Yeshiva, was mistaken: "And when is Matthew a story told" (Deuteronomy 33:6) as meaning: to shame me. That they may hate me as a man hates a story that shames him.

Verse 31

And they said: Simeon and Levi
: The whore will do. Shechem our sister

Chapter 35

Verse 1

Verse 2

Remove the foreign gods. God forbid, God forbid, that the prophet should lie with the worshipers of foreign gods, and in the verse: You will find us in the verse, and Moses went (Deuteronomy 31:16).

: And purify yourselves. Let them wash their bodies.

And change your garments. From this place we learn that all Israel, when they come to pray to the place, must have a clean body and clean garments.

Verse 3

Verse 4

Verse 5

: Emphasis on the Hebrew word "hi" (יִי). To be swallowed up by the Hebrew word "hi".

Verse 6

Verse 7

And it was because there God appeared to him. The angels, as in "And behold, the angels of God" (Genesis 28:12)

Verse 8

Verse 9

Verse 10

: Your name will no longer be called Jacob. Only Israel.

Verse 11

: Cow and sheep. Blessing as in Genesis.

Verse 12

Verse 13

Verse 14

And it may be that he has already placed it for the first time or has done so a second time and the first: close to me

And he poured a libation upon it. Water or wine, and the taste that washed it, and afterwards he poured oil upon it, and in the house: To fulfill their vows and gave a tenth of their wealth to the honor of the Lord to those who were worthy to receive it in their generation.

Verse 15

Verse 16

: The length of the land. It is possible that the $\ddot{y}\ddot{y}\ddot{y}$ is a figure and will be equal to the king, and there is no equal to him in the Bible.

Verse 17

In its hardening. From the additional heavy building, and the reason that childbirth was hard on her soul, and so it was hard (verse 16), only it is from the building that is already stressed, as in and it was finished to water it (Genesis 24:19)

Verse 18

Son of Oni. Son of Abel, and also "like the bread of Oni" (Hosea 9:4) "I have not eaten in my affliction" (Deuteronomy 22:14)

Verse 19

Verse 20

: Her burial. And her grave is level.

Verse 21

Verse 22

And Reuven went. The mouth of our sages, the late, is beautiful, and the shame of nakedness is covered (Proverbs 12:16).

Verse 23

Verse 24

Verse 25

Verse 26

Who was born to him in Paddan Aram. There were born to him there ten sons, for Benjamin was born in the land of Canaan: and the scripture says concerning the multitude, and many more will I shew thee like unto him.

Verse 27

Verse 28

Verse 29

And Isaac was grieved. And when Isaac died and was gathered to his people, Esau and Jacob buried him when they were born: And above Isaac said and Ishmael (Genesis 25:9) because Ishmael was the son of a slave woman.

Chapter 36

Verse 1

He is Edom. He is the father of Edom. And do not be surprised at Adah and Bashema who have two names, because the name of her mother is Abia, and the name of her "father" in the Bible is not like in 6 Kings, because she also had two names for her father: and the reason for these are the names of the sons of Esau for the sons of his sons.

Verse 2

The daughter of Anah, the daughter of Zibeon. And here we find that there is Anah, the brother of Zibeon, also named his son Anah. Therefore, it can be said that the father and the son, or the two brothers, slept with one woman, and the children born are not known whose son they are. It is possible that this is Oholibamah, the daughter of Anah, who is the son of Zibeon, and the writing relates her to the name of her father and her father's father to distinguish between Anah and Anah. And 11. For there is Korah the son of Adah, and there is Korah the son of Oholibamah, and the one who is related to me, who is the son of Oholibamah, and he is one. And the writing mentions the leaders of Eliphaz, who lived with them as well.

It is possible that his mother died because he was the youngest of the sons of Oholibamah, and Adah raised Korah with her sons, and it is written about him that he was one of his sons like the sons of Michal, and he was Laban to her. It is also written about Amalek from the sons of Adah because he was the son of her husband's ^{son} , slave girl and a champion, a leader, and a great man, and not like "like a champion lamb" (Jeremiah 11:19). Only the chief will serve himself and his people, and like a champion lamb, because the sentence of the Holy Language speaks like this, like "he bowed down like a brother to me": the translator of the book of Psalms said, "He bowed down like a brother to me" (Psalms 114).

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Seir. We did not know that Joshua was their son, and the scripture reminds them to set apart Joshua, Seir, and Esau, because Israel will command the children of Esau.

The Hori, like the Hori of Judah (Jeremiah 27:20), and its taste is great and may be derived from "And the Hori of pines" (Isaiah 19:9), which is white, and so the translation says, and the governors were likened to white because in their eyes there is none like it and it is like light, and the opposite is "Let him not stand before the dark ones" (Proverbs 22:29).

Verse 21

Verse 22

Verse 23

Verse 24

: And he answered. The verse $\ddot{y}\ddot{y}\ddot{y} \ddot{y}\ddot{y}\ddot{y} \ddot{y}\ddot{y}\ddot{y}\ddot{y} \ddot{y}\ddot{y}\ddot{y}$ is weak in the language of Ishmael and the Lord. The days are not like the "days before" (Deuteronomy 2:11), because the alpha is found to be replaced in the Hebrew as in the Hebrew, and the Gaon said that they are mules and the verse found the compound and it is possible that he found that he found in the beginning this wisdom, that one species with another species will not give birth, and this interpretation holds that the scripture said in its context the donkeys, while the days were plants as the verse is many: what is the point of mentioning the donkeys?

Verse 25

And these are the sons of Anah: Dishon and Oholibamah the daughter of Anah. This is not the Anah mentioned at the beginning of the verse, because if it were him, there would be no need to mention him, only the Anah mentioned in the first verse.

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

And these are the kings. 11 For this story was written by way of prophecy, and Isaac said in his book that in the days of Jehoshaphat this story was written, and according to the generations according to his will, he called his name Isaac, and all who heard Isaac said to him that Hadar was Hadad the Edomite, and said that Mahathibaal was the sister of Tahpanhes, and God forbid that the matter should be as it was spoken of the days of Jehoshaphat, and his book should be burned, and why did he wonder about eight kings who reigned, who were many, and behold, the kings of Israel were twice as many, and these two kings are close to the two kings of Israel. Also, the kings of Judah were many from the kings of Edom until the days of Moses, and the truth is clear.

: Before a king reigned over Moses, the king of Israel, and so it is written, and in Jeshurun he reigned (Deuteronomy 35:5).

Verse 32

Balaam the son of Beor. He is not Balaam, nor is Balaam the son of Laban the Aramean. And perhaps he preached because he was a serpent like him, because he would not fall from the words of our sages, the late. Balaam was also an Aramean, and this is Balaam the Edomite. Also Jobab the son of Zerah is not Job, as Yitzhak the steamer said.

Verse 33

Verse 34

Verse 35

Verse 36

Verse 37

Verse 38

Verse 39

: Mahtibal, daughter of Matred. Like the daughter of Anah, daughter of Zibon, or does the scripture mention the name of her father and the name of her mother? Gold water. That is his name, and the wise man said, "A goldsmith," and others said, "An allusion to those who make gold from copper." And these are the words of the Spirit.

Verse 40

And these are the names of the thousands of Esau in their place. That they have known places today, and these are the words of Moses, and those who are mentioned are the sons of the great ones written above, and he did not mention except those who have: a place

Timna. In this place, male, because we have many names for both male and female, and so is Oholibamah, or it will be Pi' to be another champion and there will be a champion Timna who was the concubine of Eliphaz, these are the champions of Elah also Jethro, and here are the leaders of Amalek, and the champions of Oholibamah, seven in the days of Moses: the people of the places therefore he continued to be well in their settlements

Chapter 37

Verse 1

And he sat down. He reminded them that the leaders of Esau lived in Mount Seir and Jacob lived in the chosen land.

Verse 2

And the reason is these are the annals of Jacob, these are the events that happened to him, and the incidents that befell him, from the decree: "What is the day that a man begets?" (Proverbs

27:1) and he was a youth to the sons of Bilhah and the sons of Zilpah. Because he was young, they called him the sons of the handmaids, because if he served his brothers, the sons of the mistress, it would not have been a bad thing, and this is their evil speech. And the reason: He demanded a member of the living, because the scripture does not mention any of his brothers except the sons of the handmaids.

Verse 3

For he is a son of old age. As it means that he was born when he was ninety-one years old, so were his brothers: Benjamin, "and a son of old age" (Genesis 42), and after these two he had no children. Paisem, an embroidered shirt: Paisem. Like "Pas Yida" (Daniel 55) in Aramaic

Verse 4

Speak. As if to him: peace,
even peace

Verse 5

Verse 6

Verse 7

: Alumim. Derived from Alumim, and found in the feminine form, the bearer of his beams (Psalms 100 and 111) : Tasuvina. The multiplication and accentuation of the letter "B" to swallow the letter "B".

Verse 8

: You shall reign as king, or you shall rule as a prince. We will make you king, or you shall rule over us with power.

Verse 9

Verse 10

And his father rebuked him. If a woman rebukes him through shame, and without a wife, a corrupting tongue, as in, "Behold, I rebuke you, the seed" (Malachi 2:3), or he rebukes him through a parable, "Who rebukes the seed, and it is afraid and does not rise: I and your mother." On Bilhah, his mother's maidservant who raised him.

Verse 11

: He kept the word in his heart, and so kept his testimonies (Psalms 105:5) on the right path.

Verse 12

Verse 13

And he said unto him, Here am I. I will do according to thy words.

Verse 14

Verse 15

And a man found him. One of the passers-by, on the way to the plain,

Verse 16

: Where do they graze? If you know

Verse 17

: Datina. In the Jewish state even without the Jewish state and the place is one

Verse 18

: And they were oppressed. They thought an evil thought, and so "Woe to the wicked" (Malachi 1:14).

Verse 19

Verse 20

Verse 21

No soul was taken. As in "And his servant Joshua the son of Nun, a young man" (Exodus 33:11), his servant was a young man, for in those days there was no such thing as a young man, and likewise no soul was taken to take his soul.

Verse 22

Verse 23

And they stripped him. A worker went out to two workers, who told him to strip her herself, and the shirt in the language: "The part that sticks to the skin is sacred." And behold, they piled him up and threw him naked into the pit.

Verse 24

Verse 25

: And they sat down to eat bread. The nine brothers :

The Ishmaelites' hospitality. As the translator said, because she goes to hospitality Nechat. Rabbi Moshe HaCohen, the Sephardi, said that Nechat is a nice word, and also, "And they will be called every house: Nechat" (Mt 22:13), because the vei and the aleph are interchanged, which are the letters םװ and םװ. We found it in the Bible in the Shulchan Aha Noach under the םװ and in the םװװװ םװװ םװװ םװװװ (Kimetz Hatef HaTzri) in Gilead (Jeremiah 5:22), also in the dream, and honey is not oil and םװ (Ezekiel 27:17), and the Gaon said it, because it is made from seventy-five main ingredients, and others said that it is a fruit, and others said that it is the fruit or oil of the tree that was brought from Jericho to Egypt according to the opinion of Yosef Ben Gurion and Rabbi Yishmael said, that it was burnt and we will rely on his opinion

And Lot said the Gaon that he was the fruit, yes, in the language of Ishmael in the Tosafot of the Torah, and perhaps he is.

Verse 26

What is profit? What is benefit and what is near on account of desire, and what is profit in blood (Psalms 310)

Verse 27

Our brother is our flesh. Like our flesh, for we were of another flesh.

Verse 28

And they passed by. And when the Ishmaelites, the merchants, passed by them, because the Midianites were called Ishmaelites, and so it is said of the kings of Midian that they are Ishmaelites.

Verse 29

Verse 30

And I, where am I coming from? Mentioned I twice, and one is only through the tongue, so

Verse 31

Verse 32

Verse 33

Predator Predator. A verb whose verb is not mentioned and comes like this because the Rish does not emphasize it, as well as "and it is washed: and it is washed" (Leviticus 6:21).

Verse 34

Verse 35

And his father wept for him. Our ancestors asked him about Isaac, and in truth, because Isaac did not die until Joseph was twenty-nine years old and eleven years old, because prophecy departed from both of them because of their mourning and their testimony, the word of Elisha.

And all his daughters. His daughter and his son's daughter

And the word Shaula. Like a table, and the meaning is the grave, and here the translator erred among the misguided who translated Shaula as Gehenna, and behold, Sheol will not praise you (Isaiah 38:18), and I will offer you Shaul, you are (Psalms 18:8) turned into "If I draw heaven, there you are" (there) "Sheol is naked before him" (Job 26:6) and many others

Verse 36

: The chief of the cooks. You will find this language about killing and cooking, and the words of the Aramaic translator are correct.

Chapter 38

Verse 1

And it came to pass at that time. This is not the time when Joseph was sold only before the sellers, and like it, "From there they journeyed to Gadgad" (Deuteronomy 7), "At that time the Lord separated the tribe of Levi" (Ibid. 8), and the tribe of Levi was chosen in the second year, and they journeyed to Gadgad in the fortieth year, and in its place we have our Ephraim. And why did the Scripture mention this parasha in this place and it was fitting to be different and the Midianites sold him the parasha "And Joseph was brought down from Egypt", to distinguish between the act of Joseph in the matter of his master's wife, and the act of his brothers, and I was compelled by this verse, because from the day that Joseph was sold until the day that our fathers went down to Egypt there were only twenty-two years, and behold, Onan was born, who was the second of the sons of Judah, and he grew until he had seed and twelve years, and even more, and the days increased, Tamar also conceived and bore Perez, and he and this one will not find a pit

He came to Egypt and has two sons. And let not the matter of Bezalel be difficult for you, for I have come to his place.

: We will explain.

Verse 2

A Canaanite man. Some say a merchant, like "Canaan in his hand is a deceitful balance" (Hosea 12:8), and with the additions of Yod "and there shall be no more Canaanites" (Zechariah 14:21) and it may be as it is meant, and the Sages said that and Judah descended, he descended from his greatness and this is the path he sought, because he who comes from the north of the world: he descends to its south and those who study will understand that this is true

Verse 3

Verse 4

Verse 5

: In falsehood. Place name

Verse 6

Verse 7

Verse 8

And he made her. Another reason is that you are a widow, the widower showed, and this is how he came to your brother's wife, in the parshas: Brothers lived together (Deuteronomy 25:5) I will prolong a little, if the Lord prolongs my days until I arrive there.

Verse 9

: For the seed shall not be his. He shall not be called by his name, as in the case of "and the firstborn whom thou shalt bear" (Deuteronomy 25:6).

And he destroyed the land. He destroyed the seed of the cold and poured it out on the land, and it was strange for a son of the eastern tribe to be a sinner and destroy the land, because he did to her not according to the way of women because she did not conceive, and behold, he destroyed her land because she sits on it in the land, and this is a mouthful of madness, and God forbid that the holy seed should be redeemed in the wilderness.
:Hatanof :
Gave seed. Like the whole

Verse 10

Verse 11

Stay in your father's house, widow. In the absence of a "Beit" the "Beit" comes first, as in "He who is found in the house of the Lord" (2 Chronicles 18:15).
:

Verse 12

And Judah was comforted. After receiving comfort, he said:
"On the shearers of his sheep, on the ground of God."

Verse 13

Verse 14

: And she covered herself. An action that comes out, and she tasted it and covered herself and fainted. She tasted that she hid her face, and so he fainted (Jonah 4:8), he hid his face with his clothes, : and near them fainted the Sapphires (5:54) at the entrance of Einim. There is a place, and 11 because there are two springs of water on the way, and they have the appearance of an entrance: and from there Judah will pass on his return to his place

Verse 15

Because she covered her face. And she fainted, and the interpretation that she covered her face with various kinds of flowers and brought evidence from her daughter is nonsense, because they do not bring evidence from fools. Also, what the wise men demanded is correct.
: who was modest in her mother-in-law's house

Verse 16

Verse 17

Verse 18

Your seal. From the desire of the Lord, He gave three words as a guarantee for a light thing and a word of consecration in the verse "It shall not be: consecration" (Deuteronomy 13:25). I will interpret it.

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

: Take it for her. Leave her and take the bail.
Lest we become contemptible. To mockery I gave a seal and a wick and a staff, a guarantee for such a light thing.
And behold, I sent this kid, and you did not find her, and this is a sign that you will take the pledge from her.

Verse 24

: As three months. In the lunar calendar, three months before and three months after.

Verse 25

She finds. It would be fitting to be like "aware of this" (Isaiah 12:5) if not for the young man Alef
: As per her sentence

Verse 26

Because I did not give it to her. Like "Because I saw your face" (Genesis 33:10) according to the meaning of Chazal: "Because I did not give it to her," or the meaning of "She did so because I did not give it to her."
: In her opinion. To sleep with her

Verse 27

Verse 28

And he gave a hand. One of them, and his name is not mentioned, because these also have not yet been named in a miracle that they were split: the joints together, and he drew back his hand, and his brother came out.

Verse 29

What did you break? Like a person who breaks a vow and comes out of it and behold, there is a judgment against you, this is the break, and others said that it is like and break (Genesis 28:14). And the Gaon said that what did you break literally means, only against you did it break: from the decree "And he broke to the rabbi" (Genesis 30:30).

Chapter 39

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

And he knew nothing with him except the bread. 11. He was called to lie with his wife, and this was far away, and moreover, because Joseph's master was a eunuch, and it seems right to me that everything he had was in his hand except the bread, which he would not even touch because he was a Hebrew, because it is stated here, "For the Egyptians cannot eat the Hebrews' bread" (Genesis 33:23), because Potiphar knew that Joseph was a Hebrew, and so his wife says: "Behold, he has brought us a Hebrew man" (Genesis 34:14). And Joseph was handsome, like his mother.

Verse 7

Verse 8

Verse 9

Verse 10

: To lie down with her. Even to lie down in a place close to her or to be with her to talk.

Verse 11

And it was like this day. One week from the day she began to speak to him, he lay with me, or one month, or a full year later, and he was the right one in my eyes to do his work. The work of the house or the finances, because he was in charge of everything, and he demanded and there was no one to speak to: a single person.

Verse 12

Verse 13

Verse 14

: Brought it to us. My husband

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

: And his anger was kindled. And yet they did not kill him, because the matter was doubtful to him.

Verse 20

Verse 21

Beit Sahar. We will not know whether it is the language of the Holy Land, or the language of Egypt, because the one who said after him: He, like the Achashtarites (Esther 8:10) which is the language of Persia and the one who is the son of the Ramachites

Verse 22

And all that they do. Some say that he was engaged in a craft from which he would live, as the forbidden ones do, and the closest to me is that it means everything that they need as if he were the one doing it: because he was an officer over them, and the verse that follows it is forever.

Chapter 40

Verse 1

Sinned, the sin of royal morality.

Verse 2

In order for the eunuch's command not to change, it is a sign that the Rish was worthy of emphasis and the command was reduced: in a great reduction, for the lack of emphasis.

Verse 3

: In the guard of the house of the chief cook. A place where they are guarded so that they do not escape.

Verse 4

And the chief butler came to visit. And behold, when these eunuchs were placed in the house of the chief butler, he visited Joseph, and the reason remembered his words and brought him to his house, and he put him in a dungeon and he was the keeper. And this is the opinion of the great expert and according to my opinion, the prison was in the house of the chief butler, and there was Joseph and the witness where Joseph was confined, and the chief butler commanded that Joseph be with them to serve them, because it was a great honor for them in Pharaoh's house, because they were ministers.

Verse 5

And they dreamed. According to the meaning of each man's dream, according to the interpretation of his dream, for each one saw in his dream what the interpretation of his dream was for the future, and what happened to him.

Verse 6

: Furious. Trembling as in "And the sea stood still from its fury" (Jonah 1:15)

: And he came to them. It is possible that he slept in the pit at night.

Verse 7

Verse 8

And the reason why the dreamers have solutions is because they know the future, and show in a dream what will happen to whomever they wish, and if I interpret it for good or evil, it will neither benefit nor harm, and since that is the case, and for the purpose of interpreting all dreams, do not feel that you should tell your dreams to me: and all dreams follow the mouth of a single person.

Verse 9

Verse 10

A sprout has sprung up. Like "the sprouts of the Harmonim" (Hebrew: 7:13).
The unripe has become ripe, and like it is ripe for harvest (Joel 4:13), and if they are two
: Buildings

Verse 11

And I will slaughter them. Like the slaughterers of children (Isaiah 55:5) and not like the wise man says.

Verse 12

, we solved it. It means, and we did not find a solution word except with the dream
Some ask how Joseph knew that three days are days, not months or years, and it is possible that Pharaoh's birthday was like the day he was born, because today there are kings who hold a feast on the day of their term and call all their servants and give them gifts. Or it is possible that the mistress was pregnant, and the first is close to me.

Verse 13

Pharaoh will lift up your head. He will lift up, which is the correct way to do it, and the witness: "And he lifted up the head of the chief cupbearer, and the head of the chief baker among his servants" (Genesis 42:17) and in the verse that you will lift up, I will lift up this is your first watch, and your device and your configuration, and it may be from the decree of yours, and like it: "And it stood in its place" (Daniel 11:20)

Verse 14

Verse 15

From the land of the Hebrews. We interpreted the verse as if it were a Hebrew slave (Exodus 21:2), and after every dream:
In the Bible, the word Behold, its meaning is as if

Verse 16

: Baskets of Hori. The Gaon said that it is white bread like the "Horei of Judah" (Nehemiah 6:17).

Verse 17

Verse 18

Verse 19

: Before it is too late, it won't be long before it is too late.

Pharaoh will lift your head from off you. They will remove it from its place, and its taste will be removed or it will be raised on a tree.

Verse 20

: Birth. The name of the verb from the construction whose verb is not mentioned.

Verse 21

: On his cup. There, because "whom you were his cup" (Genesis 13) is a verb

Verse 22

Verse 23

And the chief cupbearer did not remember. He did not mention it to Pharaoh with his mouth, and so "and the burden of the Lord you will not remember any more": (Jeremiah 23:30) "Remember Vashti" (Esther 2:1) and they forgot him. In their hearts

Chapter 41

Verse 1

And it came to pass. The scripture did not explain the beginning of this reckoning, and so on, "And it came to pass at the end of forty years" (2 Sam. 15:7), and so on, "And it came to pass at the end of sixty-five years" (Isaiah 7:8), and so on, "And it came to pass at the end of thirty years" (Ezek. 1:1), and it is possible that this is the reckoning of the chief cupbearer's departure from the prison or of Joseph's stay there: And the days were already numbered in his days.

And Pharaoh dreamed. He had a dream, and so did Rebekah, and she heard it (Genesis 27:5).

Verse 2

In the meadow. 11 A valley where plants grow. 11 Which is a place of vegetation, the second is added as the seventh, in bitterness (Lamentations 3:15) and on both interpretations, because it is among brothers that it will be fruitful (Hosea 13:15)
: He is his mother's brother

Verse 3

Verse 4

Verse 5

: Shibali. The language of many females and if it is in the MAM like women and concubines

Verse 6

And the sun rises. A sun rises from the east wind, because it is called the east wind, because the sun rises first.

Verse 7

And the taste of fullness is like health.

Verse 8

And his spirit was struck. From the construction we act, as in "I was struck and I will not speak" (Psalms 105:1), and all from: the preposition "once struck" (Isaiah 47:7), and the reason that the spirit is similar to the stricken body: Khartom.

A square word and may be Aramaic or Egyptian, and they are the scholars of the origin

: And all its wise men. In horoscopes and dream interpretation

Verse 9

: My sins. Even if I remember my sins

Verse 10

Pharaoh was angry with his servants. In my opinion, because Pharaoh is not a proper noun, only a descriptive name, and it is from the Egyptian language, like Hiram in Tyre, even today every great king is named after Ishmael, say the believers. Therefore, we find Pharaoh in the days of Abraham and in the days of Joseph, and Pharaoh died and Pharaoh arose. And so in the days of Jeremiah, you will see that the scripture explains what Pharaoh wanted, because he was the king of Egypt, and the witness was a pharaoh, which is a noun, and so Pharaoh was struck down (Jeremiah 40:2), because the witness was struck down, and let it not be difficult for you to demand the throne of Solomon, because they did not take the king of Egypt, and the second witness that the chief cupbearer said, Pharaoh was angry, and so Joseph said, "God will answer the peace of Pharaoh" (Genesis 40:16), "Show Pharaoh" (Genesis 40:28) (Genesis 40:33) and it is not in the way of tradition to mention with the kings the noun "Pharaoh will make" me and the chief baker. He said me a second time, because it is the way of the language, like "And I am where I am: come" (Genesis 37:30).

Verse 11

: A man is like the interpretation of his dream. I have already interpreted it.

Verse 12

Verse 13

Pharaoh answered me. And he answered me in a word, and he hung up or in a solution.

Verse 14

And they shot him. Pharaoh's messengers

: And he shaved. The shaver

Verse 15

Verse 16

Without me. One word is made up of two words and the meaning is: Do not hear a dream and interpret it, Joseph said without me, interpret it, God will answer the peace of Pharaoh, and the meaning is because he said to him, "You interpret a dream," he said without me, He is the one who interprets, and He is God who will answer the peace of the king and the meaning of the answer that He will always find, and so on: "For God answers in the joy of His heart" (Ecclesiastes 19) and so on: "And the earth will answer" (Hosea 2:24) and it is close in meaning

Verse 17

Verse 18

Verse 19

: He added poverty and under the guise of a mirror he said, "Describe it, for it is closer than this."

Verse 20

Verse 21

And their appearance. And the appearance of each of them was bad. And here he continued to interpret his dream in which he saw that the good cows came: among the bad ones, and it was as it was at first.

Verse 22

Verse 23

Thinness. It has no companion in the Bible, and its taste is like emptiness, and Y" a which means "shallows" because it is in the language: Ishmael

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

A great feast. There is like a famine. Therefore, one who says in the Shabbat prayer and in the fullness of our economy in the YHVH will be mistaken, because: Fullness is the verb there, and the correct one, and in the fullness of our economy without the YHVH.

Verse 30

Verse 31

And taste and know not the fullness. Their appearance is evil as at the beginning.

Verse 32

And about the years. A building was built from a division of years and the fruits and the leaves were also a witness that the word is true because God is hastening to do it and because the two dreams were in one night for the

Verse 33

Verse 34

Pharaoh will do this, or he will buy, as he did to me this army (Deuteronomy 8:17): and the fifth part he will buy.

Verse 35

And the officials gathered together, and it is right in my opinion that Bar is called Bar after the work of sowing or sowing, and that the Egyptian air is humid because of the river, and it will not stand there: for seven years, he can be associated with things that will make him stand.

Verse 36

Verse 37

Verse 38

Who is found like this. A verb is active, and it is a past tense, as in saying who is found in the world like this, and it may be: The noun is the sign of the speaker, who is found like this, the words of Pharaoh to his servants.

Verse 39

Verse 40

: You will be. Sing over my house.

Yishk. The emphasis of the Shin for the lack of the Noun "weapon" and it is the leader of the army, and the Yah which is a decree of a kiss: on a distant road

Only the throne will I be greater than you. It is known that I will be greater than a standing verb, and its taste will not be greater than yours. Only the greatness of the throne and there is no "for from my youth pain has made me great" (Job 3:18) is a verb, only its meaning is greater than my people, and the way "I will be greater than you" is known in the Bible, as in "Nub'la Eliya" (Isaiah 1:30): "And you will perish in the way" (Psalms 2:12)

Verse 41

: See, I have given you. I have set you over all the land of Egypt.

Verse 42

: Six garments. It is explained in the parashat And they will take a donation for me.

: Golden carpet. Like "my bedspreads are my bedspreads" (Proverbs 7:16).

Verse 43

The Mishnah. Deciphers two, because the king is one, and after him the Mishnah is like his second and after him the third is like: Third: A wooden

chariot set on four horses, and Solomon's chariot for the people.

I will bless. Every person who reads before him will kneel and bow down, this is the word from the additional heavy construction, and he will bless on his knees (Deut. 2:6, 13) from the light and all of them are from the division of the kneeling, and Rabbi Yonah, the Sephardic grammarian, said that I will bless the verb, and the aleph is under the a, like the a, as in the word "ashekem" and "shuluk" (Yeremiah 25:4), and in my opinion, the aleph: "ashekem" is the language of the wilderness.

Verse 44

I am Pharaoh. I alone am the king, and no one shall have power over him but you.
And the taste of his feet, he has permission to walk or on a path, and he is the right one.

Verse 45

Deciphered code. If this is an Egyptian word, we do not know its meaning, and if it is translated, we do not know where: Joseph and it will be deciphered as the translator translated Aramaic, and it is a square word.

: A priest, a servant of God or a lawyer, because a priest is in the entire Bible, but in my opinion, a servant.
And Joseph went forth. His name went forth, as in "And your name went forth among the nations" (Ezekiel 16:14) or he went forth and passed through: every place and proclaimed him so that they might know him.

Verse 46

Verse 47

Verse 48

He eats everything. There is no one to eat, because they die of hunger, and so the whole earth came (Genesis 1:1): only his taste was that he gathered everything he could.

Verse 49

Verse 50

Verse 51

For God has been heard. Taste it because he said, and Rabbi Yehuda the first commentator said, because he has been heard on a scale: "Have mercy," and Rabbi Moshe the Sephardi priest said, because the opening is under a gnat.

Verse 52

Verse 53

Verse 54

: And it began. From the building of the light the multiplication took place.
: In all lands. Surroundings of the kingdom of Egypt

Verse 55

Verse 56

And Joseph opened all the treasures that were with them, and gave them to the Egyptians. Interpretation He gave them a piece of silver, and they tasted it.

Verse 57

: To break to Joseph. Reverse and so it is, and all the land came to Egypt to Joseph to break

Chapter 42

Verse 1

And Jacob saw. Because the feelings are connected in another place, they will replace each other, as in, "I saw the smell of my son" (Genesis 27:27) "and the light was sweet" (Ecclesiastes 11:7), and so also "Jacob saw," because after it: it is written: "Behold, I have heard" (Genesis 2:2).

Why should you see each other? If you have wealth, or do not quarrel with each other as if we were to see each other face to face (Deuteronomy 22:17)

Verse 2

: And they broke. And they bought us a piece of bread.

Verse 3

Verse 4

: Disaster. Death

Verse 5

Verse 6

: The Mashbir. The segment of Shabr and its taste are familiar, and it is a result of two actions.

Verse 7

: And he became an alien. The derivation of a foreigner, shows that he is an alien: harsh. The adjective and the adverb are harsh words, and so he will answer harshly (Proverbs 18:23)
And he recognized them. At first he recognized them as his brothers, and then he looked at each one and recognized them, and that was it, and Joseph recognized them.
: his brother

Verse 8

Verse 9

The nakedness of the land. Because it is customary to hide the nakedness, which is an indecent thing, therefore he said through a parable, or because the nakedness is hidden, thus you come to see the secret of the land, and it is the right one.

In my eyes:

Verse 10

Verse 11

: Rest. Without a thousand and it is the truth. Honest. Faithful, and it may be a decree "So do as you have spoken" (Genesis 18:5) or: a decree "So do the daughters of Zelophehad" (Numbers 26:6), like the truth

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

: Imprison. Imprison, as if you were killed on the mountain (Deuteronomy 35:5)

Verse 17

Verse 18

Verse 19

: The famine of your homes. Need for the famine, and bring its taste into your homes.

Verse 20

Verse 21

: Alas. Like "Alas for Sarah your wife" (Genesis 17:19) like indeed (Genesis 28:16)

Verse 22

Verse 23

The Melitz explains the Melitza and Shimon's lesson, that when many sin, the eldest among them will be punished more, and Reuben left, because he saved them.

Verse 24

Verse 25

And Rabbi Moshe the priest said that silver and gold will not be found in the language of many, and behold, he forgot "their silver": (Genesis 25:25)

Verse 26

: And they carried their spoils. Which they bought.

Verse 27

: And the one opened. One of them. And it may be Reuben because he is ignorant, like one in the count.

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

And the famine of your houses. Need:

Verse 34

Verse 35

Verse 36

: Daughter-in-law. All these troubles

Verse 37

And 11 because the mouth of the dead will punish, and others said that this was a prayer against God and the whole thing: if he had spoken correctly, Jacob would not have been silent.

Chapter 43

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

: We too. Through the Holy Spirit, to add also first, as in the parable of our son, you too (Judges 5:22).

Verse 9

Verse 10

Verse 11

: Do this. This is the advice.

: From the song of the land. Everything that is good is from the "Zemirot" section (Isaiah 24:16)

: You are narrow and narrow. You have already explained.

: Stomachs. These are not in the Bible, and 11 are nuts.

Verse 12

: Mishnah. Second.

Mistake. From the names of the owners of the Ha'A

Verse 13

Verse 14

: And taste and God is enough that he has the power to do such things

: When you have finished. At the death of Joseph, I will consider that I have finished everything.

Verse 15

Verse 16

Verse 17

Verse 18

: To roll over. A decree because of the matter (Deuteronomy 15:10):
And to fall upon one as a man would fall upon another, and say to him, "You have made me fall."

Verse 19

Verse 20

B. A request, and in my opinion it is a short path, as in I am the Lord of sin (Isa 25:24), and the meaning of sin in this place, as in the meaning of "great poverty is too much to bear" (Genesis 4:13), and the meaning of "do what you will in me": that you may hear me.

Verse 21

Verse 22

Verse 23

He gave you a treasure. It is possible that a person had a treasure in his house and forgot when he put it in the treasury, and it came out: In your fate, because your money came to me.

Verse 24

: Beita Yosef. As the saying goes to the house of Yosef.

Verse 25

Verse 26

Verse 27

Peace be upon your old father. It is under the adjective and is a short way, as if peace were said to your father, and so is "and you peace" (Isa 25:6).

Verse 28

: And they bowed down. His name was the most exalted in the land, and they bowed down.

Verse 29

: God will instruct. It has no weight, perhaps it changed yes for the throat sign

Verse 30

: Because they were scorched. They burned and scorched, and so "our skin is scorched like an oven" (Lamentations 5:10).

Verse 31

Verse 32

Verse 33

Verse 34

: And he carried burdens. Doron :

Hands. Parts : Of all their

burdens. From Doron each one of them because it is far to give him five hands for each and every part

Chapter 44

Verse 1

Verse 2

: Cups. Cup

Verse 3

Verse 4

Verse 5

And he is a serpent, he will guess by it. He tested you with it to know if you are thieves, as in "I guessed" (Genesis 30:27) and also "because a serpent guessed" (Genesis 44:15), and he tasted why you were not afraid, for to test you I placed the silver cup before you, and I hid my eyes until you took it, and Rabbi Jonah said that the word "bo" is for him, and so is he tasted, and he will ask the diviners about him, even if a serpent guesses because I have a man like me among the diviners, and Y" a because the cup was painted and he would look in front of his brothers and say: This is the greatest and this one was born after him

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

: T"t will be justified. Under T"v, God will be amazed for the righteous,
and He will find. In a way of a parable, for we had iniquity, and as such we are forgotten and are no more, and today
we find D"XIII: Or will the iniquity of your servants be like the great poverty that was borne in the beginning?

Verse 17

Verse 18

And he approached. For you are like Pharaoh. You are like the king and the king is like you, and so are all two "likes" that are one after
the other, like "like my people like your people" (22:37), and it is a short path.

Verse 19

Verse 20

: An old father. Because the oldest of them all is forty-five years old and their father may be a young man.

Verse 21

: And I will set my eyes on him. That I may see him.

Verse 22

And he left his father and died. And why did the secretary not bring the five who do not have the decision, like "And he drew out his shoe" (Ruth 4:8), and this is with them?

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

: But prey prey. And the witness that I have not seen him until now

Chapter 45

Verse 1

: To hold back. To endure:

To all who stood against him. He tasted it, until all who stood against him came out, and it was necessary to call to bring them out.

Verse 2

: Weep. Instead of the verse and its equivalent, "See my affliction (Lamentations 3:1)

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

: Because God sent me.

: For the father. His taste is like that of a teacher, and so is "the father of all who comprehend" (Genesis 4:21).

Verse 9

Verse 10

Verse 11

: Lest you inherit. As you cut off, so also you give the nations inheritance (Deuteronomy 4:35).

Verse 12

Because the mouth is known, because the mouth is familiar, and when the Lord returns, the one who disappeared to the Lord disappears, like "the mouth of a righteous man" (Psalms 33:3). Also, the tongue of many, and the mouth of the wicked (Proverbs 11:11). And when this Lord is joined with the Lord, the sign of the speaker is missing, like "because the mouth of the speaker", and the meaning is that he spoke: in their language with them without a word.

Verse 13

Verse 14

: Tswari. It will find plural and singular, and with the additions of "noon" indeed the alpha is not absent

Verse 15

Verse 16

Verse 17

: Load. Put burdens and sword loads (Isaiah 14:19) Closer to him: In your city. Your animals and so on "we and our city" (Numbers 20:4)

Verse 18

: Milk of the land. Like fat.

Verse 19

Verse 20

Verse 21

Verse 22

: Suits, dresses. No two garments are alike, and at least two are alike.

Verse 23

: And such a taste. Changing into some of the best dresses that were in Egypt

: Bar. Grain :
and bread. As it means

And food. Peas, beans, lentils, millet, spelt, figs, raisins, and dates, because these alone are food besides grain and barley.

Verse 24

And do not be angry. Let no one be angry with his brother for selling him.

Verse 25

Verse 26

And his heart was troubled. The decree "Give you no rest" (Lamentations 2:18) and the reason why his heart and blood stood still, is like the reason "And his heart died" (Isa 2:23), because he did not believe, and it came to pass when he saw the chariots and his spirit revived, and do not be surprised at the word "And his heart was troubled," for this is the way the prophets spoke, as in "And there was no breath left in me" (Daniel 14:17).

Verse 27

Verse 28

: Rabbi Od Yosef. Rabbi, this is my joy.

Chapter 46

Verse 1

Verse 2

Verse 3

: rebellion. Origin, and it lacks the pa like "Asher Tanah Hodah" (Psalms 8:2).

Verse 4

: And I will also give you a gift. He will be buried in the land of Israel: And Joseph will put his hand on your eyes. At your death, such is the custom of the living with the dead.

Verse 5

Verse 6

Verse 7

His daughters. She is Dinah alone, and it is possible that Dinah had little maidservants who grew up with her, and for his daughter the scripture calls them the daughters of Jacob because they grew up in his house, like "the sons of Michal," and so are the daughters of his sons, because: She is one.

Verse 8

Verse 9

Verse 10

The son of a Canaanite woman. For the women of the tribes were Arameans, Egyptians, Edomites, and Arabs, and he mentioned this alone because Simeon did not act as was proper to marry a Canaanite woman, and for this reason he mentioned the death of Er.
: And I will be angry because they are sons of a Canaanite woman.

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

: And Naaman. He is a son of Benjamin, for there is a Naaman who is the son of his son.

Verse 22

Verse 23

And the sons of Dan feel. It is possible that there were years and one of them died and they did not mention it in writing or through the tongue.

Verse 24

Verse 25

Verse 26

Verse 27

Some say that the number seventy is because it is the sum of the calculation, because sixty-nine is ten, and this commentator is mistaken, because we found that the total number of his sons and daughters was thirty-three, and they are thirty-two, and in the demand that Yocheved was born between the walls, this too is puzzling. Why did the Scripture not mention the miracle that happened to her who gave birth to Moses when she was forty-one years old, and why did it mention Sarah who was ninety years old, and not enough? ^{who} For us, this is a sorrow, until poets sang piyyutim on Simchat Torah, "My mother will be honored after she rests." And she is twenty-five years old, and that her brother lived so and so many years through a legend or the words of an individual, and it is right in my opinion that Jacob should count and begin with him, as if he said, "All the souls of his sons and daughters with his soul are thirty." The evidence is that he said at the beginning, "Jacob and his sons." And if he claims and says, "Here it is written, and three, and all the souls that came out of Jacob's thigh were seventy souls," know that the scripture did not hesitate to exclude one out of seventy, as it says, "Whom he bore to him in Paddan Aram" (Genesis 33:27), and Benjamin was not born to him, the names of the children of Israel who came there, because even in this parsha, there are two witnesses, the one who said, "And these are Jacob and his sons who came from Egypt" (Genesis 40:8), and here he mentioned that Jacob was from the children of Israel, because the scripture did not go beyond the majority, and the second witness, "All the souls of the house of Jacob who came from Egypt were seventy" (Genesis 40:27), and Manasseh and Ephraim did not come to Egypt, because there God and there they were born, and it is written after it, "They went down seventy souls." "Your fathers from Egypt" (Deuteronomy 10:22) and these two did not go down, "Therefore this is written forever, that Jacob entered into the account because he had a soul and he was the main thing."

Verse 28

Verse 29

: And Joseph was imprisoned. By orders, such as "And Solomon built the house" (Mt 1:14).

Verse 30

Verse 31

Verse 32

Verse 33

Verse 34

For every shepherd is an abomination to Egypt. This is a sign that in those days the Egyptians did not eat meat, nor did they spare a man who sacrificed a sheep, as the people of India do today, and whoever is a shepherd is an abomination if he drinks the milk, and the people of India will not eat or drink anything that comes from the womb.

: Feels to this day

Chapter 47

Verse 1

In the land of Goshen. In the land of Ramses, except for the one with the eye, and in my opinion, Ramses is the one with the eye: it is not that God dwells there in Israel, because it was one of the cities of Pharaoh's dangers.

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

: Sheri Makana. Like a horse, like a mule

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

And hang. On a scale and err (Genesis 21:14) as one who is deceived (Proverbs 22:18), as one who is deceived: (Genesis 27:12) And his taste is like a man who does not know what to do

Verse 14

Verse 15

: Andom. The works of multiplication like "Andom of the sun" (Yehoshua 13:13)

Verse 16

: The Lord was worthy of being moved at the door and snatched away a silver coin. A past tense verb like "because he feared to sit in the gate" (Genesis 19).

Verse 17

Verse 18

Verse 19

And do not be surprised that he says, "The tongue of death is upon the earth," for this is reversed: "And You give life to all" (Nehemiah 9:6).

There is a passage from the passage, "And the high places shall be fat" (Ezekiel 6:6), and "And you shall know their weight," which we found in the passage that we have removed: The famine was due to Jacob's merit, and it is possible that the famine was three years, and was not like the four that had passed.

Verse 20

Verse 21

And he removed the people. He removed each one from his place, and 11. For concerning the people of the land of Egypt the word of the scripture is, that he removed them from the country to the cities to work the land.

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

: The priests. They are, as the Aramaic translator says:

Verse 27

: And they took possession of it. They bought a mansion there.

Verse 28

Verse 29

And he said, "Please put your hand on him." Eliezer's words also express kindness and truth.

Verse 30

And I lay with my fathers. A noun for death, or it could mean: Please do not bury me in Egypt, and I will lie with my fathers. And how will it be that you will carry me out of Egypt and bury me in their burial place?

Verse 31

And Israel bowed down. He gave honor to the kingdom, and it seems right to me that he gave praise there, and this is not like Abraham's bowing, because there is a name that is specific to the sons of Heth.

Chapter 48

Verse 1

And he said: He who says to Joseph, and also "who bore her to Levi in Egypt" (Numbers, 26:95)

Verse 2

: The Maggid told Jacob, or the one who told Joseph, or was a messenger from Jacob

Verse 3

Verse 4

And I am suffering. According to the opinion of the gaon who said to me, "Behold, I am afflicted, and no son was born to me," Rachel died, and now I know that for the sake of your sons who will be born to you, he said, "Behold, I am afflicted," and this verse has no taste or smell, because what is the difference between the sons of Joseph and the sons of Reuben, and moreover, Benjamin was born to him after this prophecy, and it is correct in my opinion that he said, "The Lord said to me, that the land of Canaan will be for your descendants an everlasting possession, and I will give you as an inheritance of the land of the firstborn, and Ephraim and Manasseh will take their share in the land, just as Reuben and Simeon, who are the older of my sons, will take it, and those you will bear after Ephraim and Manasseh, will be called by the name of their brothers who are mentioned, who will inherit with them in their inheritance." And the commentator who said, "And your birth is upon the sons of Mecher on the knees of Joseph," does not seem correct in my opinion to his words, because what is the point of the name of their brothers? And if he claims that he was born, he claims that we did not find other sons for Joseph, this is also not an argument, because it is possible that God, and because of: "They inherited with their brothers," the scripture did not mention them, and there are many like them.

Verse 5

Verse 6

Verse 7

And I, on my return from Paddan, died suddenly, and I could not lead her to her grave in the cave, as I buried Leah. And he said to Joseph, "Do not be angry with me that I should ask of you what I did not do in honor of your mother."

Verse 8

And after he said, "And Israel saw the children of Joseph," how could he say, "He will not be able to see," but only to taste and see?
: It would be good to know them

Verse 9

Verse 10

Verse 11

And I have not committed a crime. I have not discussed it in my heart. Criminal section

Verse 12

And Joseph went out with them from his knees. It must be late.
And a taste from his knees, because he sits on the throne, and a taste I have not committed, I have not deliberated in my heart, from the decree: "criminals" (Deuteronomy 3:1)

Verse 13

And Joseph took. And he took, and I have already shown you many such.

Verse 14

: He who has the wisdom of his hands, as if his hands have the wisdom of what he wants to do because
Manasseh is the firstborn. Even though Manasseh is the firstborn and so is "a stiff-necked people" (Exodus 34:3), and many others do so.

Verse 15

Verse 16

And the taste of the angel who redeems me, you will find in verse 14, and these are the names and he will call them by my name. For behold, all Israel will be called Ephraim, even Joseph, and the scripture also says, "Rachel weeps over her children" (Jeremiah 14:14), because she was the main thing in his mind, therefore the scripture said, "The children of Rachel, Jacob's wife" (Genesis 19:19), and when Rachel gave birth immediately he said to Laban, "Send me away" (Genesis 30:25), and he also gave him the birthright, because he was the first in his mind, and since Reuben was not worthy of the birthright, Joseph was the one who had delivered the womb, and not Dan and Gad, because they were the sons of the handmaids, and the right hand: more honorable than the left and more powerful

Verse 17

Verse 18

Verse 19

: Full of nations. Many nations came out of it.

Verse 20

: In you Israel will bless. All the children of Israel

And he called Ephraim. In the word of blessing

Verse 21

Verse 22

One Shechem. Some say that it alludes to the city of Shechem, because it was also for the sons of Joseph and a taste of my sword and my desire for the name of God, as David said, "My shield and the horn of my servant Jesse" (Psalms 18:3, 22:3), and the correct one in my opinion is one Shechem, one part, and it is from the family "on their heads" (Exodus 12:34) "And to his servant one Shechem" (Zephaniah 3:9)

On your brother, on top of your brother

And the reason I took, which Israel will take with their sword and bow, and the Amorite mentioned because there is no one among the seven nations as strong as him, do you not see that after the two great Amorite kings were killed, Joshua said, "To give us into the hand of the Amorites" (Joshua 7:7), and do not be surprised at the word "I took," because after the name was given by the mouth of Abraham, they will think that it is theirs, and so it was said to Jacob, "To you I will give it, and to your seed" (Genesis 13:15).

Chapter 49

Verse 1

The prophet spoke of the future, and those who say that they are blessings are mistaken because they found at the end "and he blessed them" (Genesis 48:28), and where are the blessings of Reuben, Simeon, and Levi, and through prophecy he said "and this is what their father spoke to them and afterwards he blessed them, and the scripture does not mention

: Blessings

Verse 2

Verse 3

Reuben, my firstborn, you are my strength. In you I saw my strength at first, and the firstborn will be called the beginning of strength, and like it: "The beginning of strength" (Psalms 1:1).

Moreover, you were worthy of the advantage over all that you were a bearer: and you were twice as strong in taste as all the prophecies, and your mouth was strong and firm.

Verse 4

: Puff, for you puffed like water

Don't be allowed. You will not have an advantage, and it would be proper to be "not to be left out" in the voice of the LORD, and others said, "You have only poured out like water that is poured out and have not left out anything. Only in my opinion, you will not find a word to death (Proverbs 12:28) and there is no commandment, - only in place of a commandment, and even if it is found and the path is taken to and from the mouth, do not seek an advantage, even a pour out like water, and there will be a weight left, remember war, and not add (Job 1:1), and the wise man said, "Even a word, just like water, you will not have an advantage, and a pour out is a decree: People are empty and full of joy (Judges 9:4), and there are no fullers. On the contrary, then you have become empty. From the day you have become empty, Yaz'u'll depart, as if he said, "Arise from me," you will also find the word "arise" cut off, as if he said, "Do not make me go up to me in the midst of my days" (Psalms 22:25), and this is a detailed account in the Chronicles (Deuteronomy 12:15) and in his emptying, Yaz'u'll his father, and he said about Judah that he was The governor: And the birthright is for Joseph, and not to be confused with the birthright, so that the numbering begins with Reuben.

Verse 5

: Shimon and Levi are brothers. For the deed of Shechem.

Their mines. 11. From the knowledge of their faces (Isaiah 3:9), and it is not grammatically correct, 11. 11.

. Their property, as in "you shall buy from them" (Deuteronomy 2:6), and you shall buy from them only in the sense of digging.

From the word "sale" that they sold themselves like a people in spite of their souls to die (Judges 5:18), and it is correct in my opinion that it is from the verse "Your sold ones" (Judges 16:3), and he is homeless like the one found in verse 4 (Mt 2:16:8), "Where I have commanded a dwelling place" (Sh 1:29), and the reason is the evil they did, that after they brought in their people

: Shechem in the covenant of killing by deceit

Verse 6

In their secret, my soul shall not come. Rav Aharon said, "My soul shall not come," as in "When the sun comes" (Ecclesiastes 1:5) and the reason is that I do not want to be apart from their counsel, and here is the meaning of the word reversed, because what is the reason for the tax vessel, and did he not say to both of them, "You have uprooted me" (Genesis 34:30), and indeed, Jacob and his house were in danger because of them, had it not been for the fear of God, who goes around to destroy everything, and so their mouth is cursed, and with their will they uprooted a cursed ox because their mouth is fierce, and these are cold interpretations, "My soul shall not come," said Rabbi Moshe the priest, the late, for my honor is like my soul, and many in the seven hymns are like it, and my mouth is beautiful, because the reason is twofold according to the way of the prophecies, your father asked (Deuteronomy 32:7), "What shall I uproot" (in Numbers 23, their secret is like their congregation, and you came like a single one, and my soul is like my honor, and Rabbi Yehuda said 8), and here is the second

The son of Balaam the Sephardi, who was mistaken in saying that the honor of the soul is the body, like my witness on the neck, like the taste that satisfies the goodness of your witness (Psalms 100:5) and his vision, "And my glory shall dwell in the dust" (Psalms 76:6), and I say that the prince of Judah was mistaken, for behold, the Scripture says, "That I may sing your glory" (Psalms 31:13), "Therefore my heart rejoices, and my glory shall be revealed" (Psalms 16:9). Even my flesh, which is the body, and this is my glory to the dust, is by way of a parable, that he may humble his soul to the dust that is not beneath him, and behold, I will give him a faithful witness, and he is "Dekba: to the dust my soul" (Isaiah 112:25). From the word "Yahdah" (Yahdak), and according to

the opinion of Rabbi Moshe the priest, the exactor, z"l, who placed the unseen under one thousand, and he also said about "You shall not be ashamed" (Genesis 19:19) and a taste in their secret, like "When they were cast together against me" (Psalms 31:14), since their minds are evil, do not come

: My soul is in their secret

: Kill a man. The name of the species, like "ox and donkey" (Genesis 21:6) and alluding to the people of the city of Shechem

Ox. Wall, and so "an ox marched upon me" (Genesis 42:22), and I have already explained in the book of the Balances, that the dreamer and the whistler will alternate and be driven away, just as "their

horses will be driven away" (Joshua 11:6), and this is a sign that the city of Shechem was great because: it is surrounded by a wall

Verse 7

Cursed be their nose, for it is strong. Through prophecy or through prayer, may their nose be diminished and it will be good for them, for cursed be the one who has become : Blessed, and when the blessing is added, the curse is subtracted.

And they passed. The reason is twofold, and so I will divide and divide them, and the reason is that they deserve to be separated and not joined together, and here we find that the lot of Simeon fell within the inheritance of the children of Judah and here it is in the possession of another, and also his cities did not stick together, but were scattered among the lot of Judah, also: so Levi had forty-eight cities, and they were scattered among the tribes.

Verse 8

You are Judah. As your name is, so shall your brothers praise you, and when they see that your hand is on the neck of your enemies, your father's sons will bow down to you as to a king, and so we have found.

Verse 9

A lion cub is likened to a young lion cub, which is like a lion when it grows up, and has no fear: the image is like a wild city (Job 11:12).

From the prey of my sons, you have come up. My sons are like a lion cub to me, as it is when it comes up from the prey, and the reason is from another predator, and this is the simple fact, and if we were to interpret the word of Joseph, it would be appropriate for it to be under the title of the title of the title, because the title is a standing verb, and here is the verse that comes after it for ever, and do you not see "and one of her cubs went up" (Ezekiel 19:3).

And the meaning of the word "crouched down" is like a lion, because the custom of a lion, after having killed its prey, is to sit on its knees and lie down. But if any kind of animal were to pass by, it would not be able to escape from them.

Verse 10

A tribe will not depart from Judah. A great tribe will not depart from Judah until David comes, who is the beginning of the kingdom of Judah.

And so it was, did you not see that the standard of Judah was traveling at the beginning? Also, the name Judah will rise: In the beginning: and the mouth of

the lawgiver. A scribe, who will write on the book

And a taste from between his feet. For it was the custom of every scribe to sit between the feet of the officer.

Shiloh. Some say it is according to the Aramaic chanting method according to its meaning, and some say that it is a decree "in

Shiloh" (Deut. 28:57), and there are those who derived it from the language of our ancestors, the psalmist, and there are those who apply it to the city of Shiloh, and interpret "come" as "and the sun comes" (Leviticus 22:7), or until the end of Shiloh comes, as it is written, "and the tabernacle of Shiloh shall be destroyed" (Psalms 88:6), and after that he chose David his servant" (Psalms 105:5). This is also not far off, or Shiloh will be like his son, and the "A" is under and the "Y" is like inside a tent (Genesis 9:21). The decree "You shall not deceive me" (Mt. 22:28) means: You shall not give birth.

And the word Yakhat. Like "Yikahat Am" (Proverbs 317), and the Judge is a servant for the future and his taste is that his departure is subject to his discipline, and so there are many nations under the hand of David and Solomon his son, and there is no reason until Shiloh comes that a tribe will depart from him. When Shiloh comes, only his taste is like this: so-and-so will not lack bread until the time comes when he will have many fields and vineyards, and like it, "For I will not leave you until I have done what I have spoken to you" (Genesis 28:15), that he will return to the land.

Verse 11

:Asri. The added word is like "the inhabitants" (Psalms 123:1) "to my horse" (Shemesh 1:9).

, note. Like "On Thirty Cities" (Shof Yod 4)

And the son of a donkey, another, or a mouth, because he will serve himself and another, and hiss. Double, because she is like a vine, and a city like a donkey.

And in the blood of grapes he bathed, and 11 that it is like his covering and it lacks a yyy, and the correct one in my opinion is the division of "covering" (Exodus 34:33), and the reason that the harvest of his vineyards increased until he was cut off from the vine, and he did not feel whether he would eat grapes, and he washed his clothes under water in wine, and he likened it to blood in order to be a man, and this is in the way of a parable, as "the mountains will drip sour wine" (Joel 4:18) until he cries out, "The eyes are dim from the abundance of the wine that he drinks, because the dimness will be seen in the eye from the inebriation of the wine, and his teeth white from the abundance: Eat milk.

Verse 12

And for a son of Shinah. The title and name of Shinah is after the system of Shinah because they are two systems, and the Gaon, z"l, said, "The eyes are more refined than wine," and so did the Chaleb and others say, that for a son of Shinah, he should not eat anything unclean and should not indulge in what is after his eyes, and this is a distorted way of teaching. He mentioned at the beginning of the tribes when they were born, only Zebulun preceded Issachar because of the fall of his inheritance: between Zebulun and Dan.

Verse 13

To the shore of the sea. This is also a sign, because it is a way of prophecy, and the word to the shore is a region and it is a decree "overlapping: upon it all day" (Deuteronomy 32:12) because the ships will not stand in a place exposed to the wind : And his thigh shall reach unto Sidon. And his thigh shall reach unto Sidon.

Verse 14

:A donkey with a heavy bone. Liken it to a donkey that has a heavy bone, and here is a donkey next to it, lying between the borders. Between the systems, and it may be a segment "Dev Tishphef Shalom to us" (Isaiah 22:12)

Verse 15

And he saw rest. When he saw that his land and his resting place were pleasant, he was inclined to bear every burden as a donkey would bear, and he returned as a slave paying tribute, and this is the reason for Issachar not being mighty, and not wanting to go out to war and leave their place, as Moses said, "And Issachar remained in your tents" (Deuteronomy 33:18), and they paid tribute to the king of Israel who did not go out, or to the nations who did not come to fight against them.

Verse 16

Dan Yadin discussed with him. He hinted that he would have a standard like one of the ladies, and here he was as an officer over every nation. : From the slaves

Verse 17

And he resembled a serpent in his greatness. It is also possible that Pi' means "a serpent of the serpent's mouth" (Genesis 3:15), and the meaning is twofold.

Verse 18

And the reason for your salvation is that I have hoped in the Lord. Because he bites the horse's heels, he fears the horseman, lest he cut off his head with his sword. Therefore, the prophet said, "I have hoped in your salvation, the Lord," and the יְיָ is in the presence of Dan, and the יְיָ is in the presence of the Lord, to be your salvation, or it comes there under the noun of the verb, and the reason is to save you, and so on, "We will sing in your salvation" (Psalms 20:6) if the יְיָ is in the presence of David or the Messiah his son, and the narrator said that the word "and said" is missing, and so it is appropriate to say, "I have hoped in your salvation, the Lord," and Rabbi Yitzchak said as follows: "The prophet saw his son Dan in the form of a serpent in your prophecy alone, immediately Jacob was afraid and said, "Save me, the Lord."

Verse 19

: Gad. It was prophesied that a band would come against him, and he would defeat us in the end, our army. As for the people of our army (Habakkuk 5:16), so too the army of the works of multiplication and the whistle under the threshing floor (6) and we will not know today all the hardships that our ancestors went through, like Yaron and Shamach (Proverbs 29) :

Verse 20

Confirms. 11. Because the word "hamm" is added, and it is correct in my opinion that from the land where bread and oil come, and from the mouth of bread, tongue, female, and also house, place, hand, fire, eye, spirit, land, ark, and people: and the taste of a king's delicacies is known, and so Moses said, "and he dipped his foot in oil" (Deuteronomy 33:24).

Verse 21

Naftali is a she-goat. On the road of Doron, and the recipient Doron gives the words of Shefer, and Y.A. borrows: a reference to Deborah, who gives the words of Shefer, a reference to the singing of Barak with her, and Naftali said for his inheritance.

Verse 22

Ben Porat Yosef. Ben is like a clause and is feminine, and so on Ben Ametz Lech (Psalms 516), and the grammar of Porat is a verb, because the verb is found in two ways, as in וַיִּשְׁמַע, וַיִּשְׁמָע, and וַיִּשְׁמַע and וַיִּשְׁמָע, from the verb "וַיִּשְׁמַע" (Psalms 128:3). And there are those who interpret it from the verb "וַיִּשְׁמַע וַיִּשְׁמָע" (Ezekiel 17:6), and Ben Porat is mentioned several times. According to the way of the people of the language of the Holy Scriptures, "For behold the enemy of the Lord, for behold your enemies" (Psalms 102:10), and the meaning is always, and on the second verb: It will be the וַיִּשְׁמַע וַיִּשְׁמָע וַיִּשְׁמַע וַיִּשְׁמָע וַיִּשְׁמַע וַיִּשְׁמָע (Ezekiel 40:17).

And the meaning of "daughters marched on an ox." Joseph was like a son of Euphrates, and he made daughters, each one of them marched on the wall, and the meaning of their being very high on the fortified walls, daughters marched, on the way of "my flies: the death of Jebus" (Ecclesiastes 14:1).

Verse 23

And they made him bitter. The governor said, "He made his name bitter like a target, and then he shot arrows with arrows, and thus "they made many people hear about Babylon" (Jeremiah 5:29): "And

as for bitterness, they made him bitter, "they will turn against me" (Job 16:13). At the end, "I will pour out my bitterness on the land, and they will make him bitter." Earlier, they made him bitter, as if he said, "And he will make him bitter, and this is an allusion to his brother."
: who sold it

Verse 24

And you will sit in Eitan. In the place of Eitan, they bowed

down and were armed, and they became strong. And the one who is close to me is "Mafzaz" (Shem 2:6, 16), and some interpret it as Mafzaz, and there is no reason for it.

And the reason why they were tormented by arrows, and they joined in pouring out their bitterness, and their bow was strong, and they feared him: they could not overcome him, because his hands were strong.

From the hand of the knight of Jacob, from there. The knight of Jacob hinted that the name is from the same power, able and was a shepherd of the stone of Israel, and so it was and fed Joseph, and the taste of the knight of Jacob that he knew his love for Joseph and the taste of the stone as the very word and the 11th because "from there" like since and such we do not find it in the entire Bible, also: The stone of Israel whose heart was hardened, and he became like a stone and returned to shepherding and the taste of living in the food and this is a long way

Verse 25

From the God of your father. In my opinion, it is consistent with the verse above, and the reason is that the power that was in your hand was from your father's God, and he will help you, and from the word "God" serves himself and then with him, as in "In the God of my God, and my name is the Lord" (Exodus 6:3). And here is the reason, and from the God of my God, and he will bless you, and the great one, I will ask from the God of your father, and it is possible that the blessing of heaven is consistent with the God of your father, and the reason is clarified by the word "becomes a blessing of the abyss," as Moses said, and from the covenant of the land (Deuteronomy 33:16). Also, the abyss is feminine, and "the abyss is stretched out" (Ezekiel 3:4). And so the reason is that rains descended from above on his land, and the springs multiplied: and the streams from the abyss that lies beneath the earth are blessings of demons and wombs. The demons resembled the heavens and the wombs to the abyss, and the reason was that their sons multiplied, and the opposite is: "the womb is stretched out, and the demons are contracted" (Hosea 9:14).

Verse 26

The blessings of your father. These are the blessings that your blessings are immense and are joined with the blessings of my parents who blessed me: and my parents are like my children, and so you conceived Miriam (Deuteronomy 4:17) "the father of a man" (Job 53). : Desire. The passage "And they desired" (Numbers 10) and the reason for the blessings to be exalted A Nazirite is his brother. He is a Nazirite and is close, like a generous heart (Exodus 32:22).

Verse 27

Benjamin, they were like a wolf, for he was a warrior, and the people of the hill were a sign.

Until, translation of spoil and also "Then part until spoil", (Isaiah 33:23), until the day of my resurrection (Zephaniah 3:8) "a garment of witnesses" (Isaiah 33:5)

And in the evening, he will divide the spoils that he has taken among his sons, and Joshua said, a hint to Saul that he defeated Amalek, and he tasted in the morning at the beginning of the kingdom and in the evening at their exile on the word of Mordecai. And this is the way he preached, and the knowledge of the Aramaic translator.
: Known

Verse 28

A man who is like his blessing. When it came to each of the blessings, he blessed them like his "dream"

Verse 29

And they commanded them, that they should all go with Joseph to his grave.

Verse 30

Verse 31

Verse 32

Verse 33

And he gathered his feet to the bed. For at first he sat on the bed, and his feet dangled, according to the custom of the land of Edom: today, and not so the beds of the Ishmaelites.

Chapter 50

Verse 1

Verse 2

And they embalmed. Like a dust image, and it is possible only on a slightly distant path to be like it "the fig embalmed with a shriveled fig": (Shah"sh 2:13)

Verse 3

Verse 4

Verse 5

: Which I have cut down. I have dug as if "a man had dug" (Exodus 21:33)

Verse 6

Verse 7

And all the servants of Pharaoh went up with him. All the people of Egypt, except Joseph, were called servants of Pharaoh.

Verse 8

Verse 9

: A vehicle like a chariot

: Cavalry. Known

Verse 10

And he mourned for his father. After they buried him, as our ancestors, the blessed ones, said.

Verse 11

Verse 12

And his sons did as he had said, and they carried him and buried him in the place where he had said.

Verse 13

Verse 14

Verse 15

If they make us foolish. Lest they harbor enmity against us, as in "And Esau made us foolish" (Genesis 27:4) and it has: In the Bible on many paths

Verse 16

Verse 17

Please. A language of reconciliation.

Verse 18

Verse 19

And the wise man said, "I am the ass of God, as if I were in the place of God, that you fell down before me and said,
: We are your servants

Verse 20

: for the sake of doing. Verb name

Verse 21

Verse 22

Verse 23

: Thirty sons. Because the word of my son is near, behold, the sons are the fourth.
: Born. Grown.

Verse 24

Verse 25

Verse 26

And they embalmed him. The doctors:

And he put it in the ark. He put it there, and behold, the root "put" is on the scale of "and made" (Genesis 2:7). And Rabbi Yonah the exactor said that the snort is under the whistle and it is far from my eyes: And he tasted in the ark in the pinches of the house of God that he prepared for himself: He destroyed the parashat and lived, and the book of Genesis was completed with the help of God, blessed be He.